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FOR SCHOOLS & COLLEGES

THE FIRST EPISTLE
TO THE
CORINTHIANS

EDITED BY
J. J. LIAS, M. A.

GENERAL EDITOR
J. J. S. PEROWNE, D.D.
DEAN OF PETERBOROUGH

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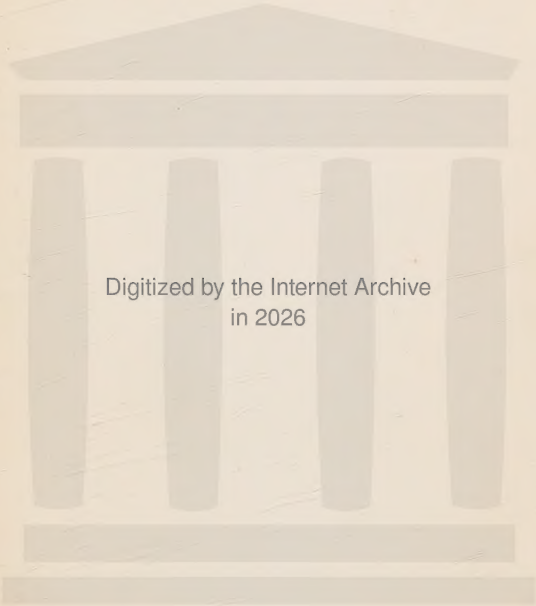

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CORINTH & THE ENVIRONS

The Cambridge Bible for Schools and Colleges.

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GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,
DEAN OF PETERBOROUGH.

THE FIRST EPISTLE TO THE CORINTHIANS,

WITH NOTES, MAP AND INTRODUCTION

BY

THE REV. J. J. LIAS, M.A.,
VICAR OF ST EDWARD, CAMBRIDGE.

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH.

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INTRODUCTION.

CHAPTER I.

CORINTH. ITS SITUATION AND HISTORY.

At the time of the Apostle's visit, Corinth was the most considerable city in Greece. Its commercial importance had always been great. Situated on a narrow neck of land between two seas[1]—the far-famed Isthmus—the temptations to prefer commerce to war, even in times when war was almost the business of mankind, proved irresistible to its inhabitants. The command of the Isthmus was no doubt important in a military point of view; but at a time when navigation was difficult and dangerous[2], the commercial advantages of the position were enormous. Merchants arriving either from the East or from the West, from Italy or Asia Minor, could save themselves the risk of a hazardous voyage round the Peloponnesus, and found at Corinth both a ready market for their wares, and a convenient means of transport. Corinth, therefore, had always held a high position among the cities of Greece[3], though the military genius of Sparta and the intellectual and political eminence of Athens secured to those two states the pre-eminence in the best periods of Greek history. But in the decline of Greece, when she had laid her independence at the feet of Alexander the Great, the facilities for trade enjoyed by Corinth gave it the first place. Always devoted to the arts of peace, in such a degree as to incur the contempt of the Lacedæ-

[1] Ovid (*Met.* v. 407) and Horace (*Od.* i. 7. 2) call it *bimaris Corinthus*.

[2] Cape Malea, now St Angelo, was "to the voyages of ancient times, what the Cape of Good Hope is to our own." Conybeare and Howson. Vol. i. ch. xii.

[3] Corinth early founded colonies, of which the most famous were Syracuse in Sicily, and Corcyra, known to the Italians as Corfu, but still retaining in Greek its ancient name Κέρκυρα.

monians[1], it was free, in the later times of the Greek republics, to devote itself undisturbed to those arts, under the protection, for the most part, of the Macedonian monarchs. During that period its rise in prosperity was remarkable. It had always been famous for luxury, but now it possessed the most sumptuous theatres, palaces, temples, in all Greece. The most ornate of the styles of Greek architecture is known as the *Corinthian*. The city excelled in the manufacture of a peculiarly fine kind of bronze known as Corinthian brass[2]. Destitute of the higher intellectual graces (it seems never, since the mythic ages, to have produced a single man of genius) it possessed in a high degree the refinements of civilization and the elegancies of life. It was regarded as the "eye[3]," the "capital and grace[4]" of Greece. And when (B. C. 146) it was sacked by Mummius during the last expiring struggle of Greece for independence, though it was devoted to the gods, and not allowed to be rebuilt for a century, its ruins became the "quarry from which the proud patricians who dwelt on the Esquiline or at Baiae, adorned their villas with marbles, paintings, and statues[5]."

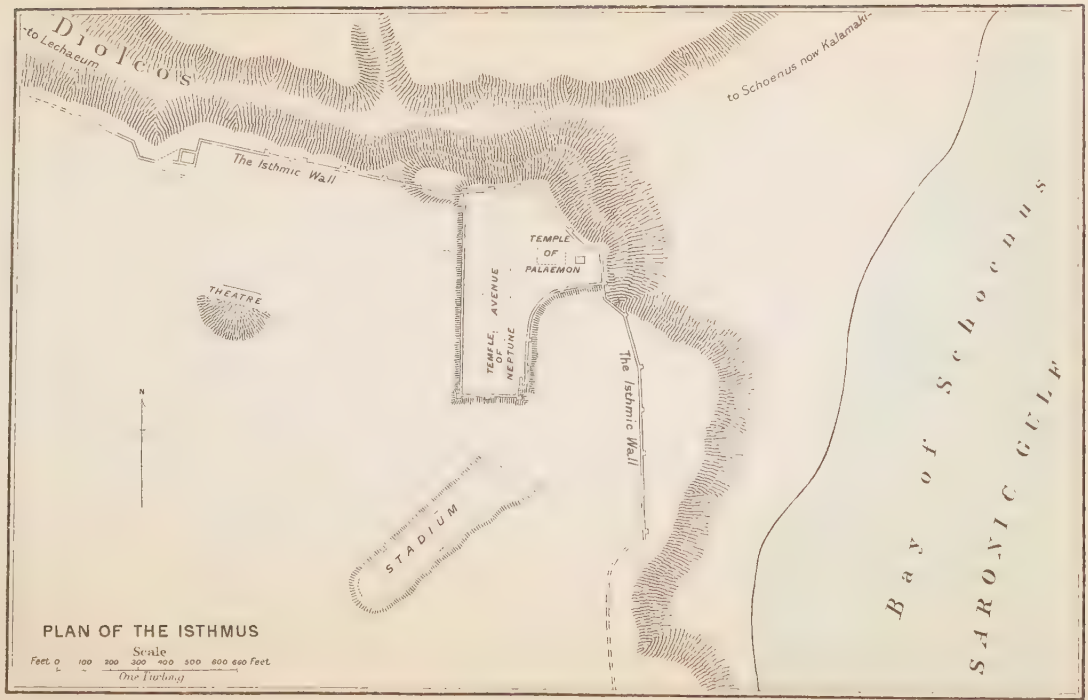
The colony (Julia Corinthus) founded here by Julius Cæsar in B.C. 46 soon restored the city to its former greatness. The site had lost none of its aptitude for commerce. The city rose rapidly from its ruins. The Roman proconsul of Achaia fixed his seat there (Acts xviii. 12). Merchants once more, as of old, found the convenience of the spot for the transport or disposal

[1] Plut. *Apophth. Lac.* Agis son of Archidamus, VI.

[2] Some writers have supposed this *aes Corinthiacum* to have been the gold, silver and brass melted down in the conflagration which followed the taking of the city by Mummius. But this, which seems intrinsically improbable, is refuted by the fact that the Corinthian brass was well known *before* the destruction of Corinth. See note in Valpy's Edition on the passage quoted below from Florus, and Smith's *Dictionary of Antiquities*.

[3] Cicero *pro Man.* 5. [4] Florus II. 16. 1.

[5] Stanley, *Introduction to 1st Corinthians*, p. 2. Rome, says Strabo (VIII. 6. 23), was filled with the spoils of the sepulchres of Greece, and especially with the terra cotta vases which were found there. Every tomb, he adds, was ransacked to obtain them.



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of their wares, and in the early days of the Roman Empire Corinth became, as of old, a bye-word for luxury and vice. "Non cuivis homini contingit adire Corinthum[1]" has passed into a proverb, which is also found in the Greek language[2], and which at once points to Corinth as a wonder of the world, and as a place which no man should dare to visit without an ample command of money. The worship of Aphrodite, which had given Corinth an infamous pre-eminence over other cities[3], was restored[4], and Corinth once more became a hotbed of impurity. And though the names of many of its residents indicate a Roman origin, there can be no doubt that the supple and astute Greek, who had become a prominent feature of Roman society even in the capital[5], had re-occupied the city, and gave the tone to the general character of its life. Greek philosophy was then in its decline, and it is to Greek philosophy in its decline that we are introduced in the Epistles of St Paul. Endless logomachies[6], personal vanity and rivalries[7], a disposition to set intellectual above moral considerations[8], a general laxity of manners and morals[9], a preference of individual convenience to the general welfare[10], a tendency to deny the idea of a future life, and to give oneself up to unlimited enjoyment in this[11], appear to have been the chief difficulties with which St Paul had to contend in planting the Gospel at Corinth. These were in part the characteristics of Roman society in general; but some of the features in the picture are peculiar to Greece[12].

[1] Horace, *Ep.* I. 17. 36.

[2] Strabo VIII. 6. 20. The proverb was applied to Corinth both before and after the sack by Mummius.

[3] The word *Corinthian* was synonymous with profligacy in ancient times, as it afterwards, by a classical allusion, became in the days of the Regency and of George IV. in our own country.

[4] A thousand priestesses dedicated to her licentious worship existed at Corinth, and it was the custom to signalise special occasions of triumph by setting apart fresh victims to this infamous superstition.

[5] Juvenal, *Sat.* III. 76—78. [6] 1 Cor. i. 17, ii. 13.

[7] ch. iii. 21, iv. 6, 7, v. 6; 2 Cor. x. 12 (according to the received text), xi. 12.

[8] 1 Cor. v. 2. [9] v. 11, vi. 9, 10. [10] ch. vi.—xiii.

[11] ch. xv. [12] Especially the three first.

It was to such a city, the highway between Rome and the East, that the Apostle bent his steps. It was about the close of the year 51. The time was unusually favourable for his arrival. Not only would he find the usual concourse of strangers from all parts of the world, but there was an unusual number of Jews there at that moment, in consequence of the decree of Claudius that 'all Jews were to depart from Rome[1].' We can therefore imagine what feelings were in the Apostle's mind as he entered the Saronic Gulf after his almost fruitless visit to Athens. On a level piece of rock, 200 feet above the level of the sea, stood the city itself[2]. Above it the hill of Acro-Corinthus, crowned by the walls of the Corinthian citadel, rose to the height of 1886 feet[3]. The temples and public buildings of the city, overlaid with gold, silver, and brass, according to the custom of the ancient world, met his eye, and whether glittering in the brilliancy of an Eastern sun, or less splendid in shade, they had a tale to tell him of superstitions to be encountered, and men to be turned from the power of Satan unto God. The hope must have risen strong within him, and was soon to be converted into certainty[4], that God had much people in that city. And as he landed, and beheld the luxury and pride, riches in their selfishness, vice in its shameless effrontery, and poverty in its degradation and neglect, as well as the people of various

[1] Acts xviii. 2. Cf. Suetonius, *Claudius*, 25. "Judaeos impulsore Christo (or according to some editions, Chresto) assidue tumultuantes Roma expulit," where the heathen writer, in his contempt for the Jews and their sects, has not taken the trouble to ascertain the facts. Christianity for years afterwards (see Acts xxviii. 21, 22) had failed to create any strong feeling among the Jews at Rome.

[2] Acts xvii. 34. Corinth did not lie immediately on the sea, but a little inland (see map). Its ports were Lechaeum and Cenchrea (Rom. xvi. 1), the former on the Western, the latter on the Eastern side of the Isthmus. The former was connected with the city by the long walls, as in the case of the Piraeus at Athens. Lechaeum was not more than a mile and a half from the city; Cenchrea was about nine miles distant.

[3] "Neither the Acropolis of Athens, nor the Larissa of Argos, nor any of the more celebrated mountain fortresses of Western Europe—not even Gibraltar—can compare with this gigantic citadel." Col. Mure. Statius (*Thebaid* VII. 106) speaks of it as protecting with its shadow the two seas alternately.

[4] Acts xviii. 10.

nationalities who thronged the streets then, as they do still in all great maritime cities, he must have felt that, though he might stay there long—his visit lasted a year and a half—yet that there was no time to be lost. He first preached the good tidings to the chosen people, Jews and proselytes[1], and was 'pressed in spirit[2]' as he thought of the unusual opportunity which was here afforded him. And when, according to their custom, the Jews reviled his doctrine and refused to listen to it, he shook out his garment and said, 'Your blood be upon your own heads. I am clean, from henceforth I will go to the Gentiles[3].' And he kept his word. He was encouraged by an influential secession from the Jewish community[4], headed by Crispus, the ruler of the synagogue, but he never entered the synagogue again. In a house 'hard by[5],' he ministered to the Jews who had attached themselves to him, and to the Gentiles who came to listen to his words. Under the protection of Gallio, the proconsul[6], who entertained a true Roman contempt for the Jewish law and all questions arising out of it, he was allowed to minister in peace for 'many days[7].' And thus were laid the foundations of the Corinthian Church[8].

CHAPTER II.

THE CORINTHIAN CHURCH.

1. *Its foundation.* In the Acts of the Apostles we find that the system adopted by St Paul[9] in founding Christian Churches

[1] Or perhaps even heathens. Acts xviii. 4.
[2] *v.* 5. [3] *v.* 6. [4] *v.* 8. [5] *v.* 7. [6] *v.* 14, 17.
[7] *v.* 18. The Authorized Version has 'a good while.'
[8] For further information about Corinth, see Conybeare and Howson, *Life and Epistles of St Paul*, Stanley, *Introduction to 1st Corinthians*, Smith's *Dictionary of Geography*, and Leake's *Morea*. There are few remains of antiquity now to be seen at Corinth or the Isthmus. The seven Doric columns figured in Conybeare and Howson's work are all that are left at Corinth, while at the Isthmus, though (see notes on ch. ix. 24) the outlines of ancient remains may still be traced, it needs an intimate topographical acquaintance with the spot to find them out.
[9] We have no account of the method pursued by any other Apostle.

was as follows. Accompanied by one, and as the number of converts increased, by more than one trustworthy colleague or disciple, he traversed the particular district he desired to evangelise, making as long a stay in each city as circumstances permitted[1]. The length of his stay usually depended upon the importance of the city, and its fitness as a centre whence the influence of the Gospel might spread to distant parts. Thus Antioch, the capital of Syria, Corinth, the resort, as has been seen[2], of men of various nationalities, and Ephesus, the metropolis of Asia Minor, became successively the abode of St Paul for a lengthened period. The smaller churches he left under the care of elders, selected from his converts, no doubt on the principle laid down in the Epistle to Timothy[3], that they should be men who had previously enjoyed a reputation for gravity and sobriety of life. The condition laid down in the same Epistle, that they should not have been newly converted[4], was of course impossible in this early stage of the history of the community. The more important Churches enjoyed the Apostle's superintendence for a longer period; but it was impossible, when leaving them, to avoid placing them under the care of men whose Christian profession was immature. Many evils thus naturally arose in communities to which the principles of Christianity were so new. The manner in which these evils were met by the Apostle is worthy of remark. He gradually gathered round him a band of men who were familiar with his teaching and principles of action. When any scandals or difficulties arose, and it was impossible to deal with them in person, he despatched some of his companions to the place where their presence was required[5]. He gave them instructions how to deal with the cases that had arisen[6], and further enjoined them to return to him as speedily as possible with a report of their success or failure[7]. St Paul followed the same course

[1] He was frequently driven away by the turbulent conduct of the Jews, Acts xiii. 8, 50, xiv. 2, 5, xvii. 5, 13, xviii. 12. [2] Ch. I.
[3] 1 Tim. iii. 7. [4] 1 Tim. iii. 6.
[5] 1 Cor. iv. 17; 2 Cor. viii. 6, 16, 17, ix. 5.
[6] 1 Tim. i. 3; 2 Tim. iv. 1, 2; Tit. i. 5. [7] 2 Cor. vii. 6, 13.

in Corinth as elsewhere. For a year and a half he stayed there, and endeavoured to gain for Christianity a hearing among those who resorted to Corinth from all quarters of the world. He enjoyed unusual opportunities; for the protection of Gallio, and the unpopularity of the Jews with the heterogeneous mob of Corinth[1], prevented the Jews from raising their usual disturbances. As we have already seen, a number of Jews adhered to his teaching, but the majority (ch. xii. 2; cf. also ch. viii. 7, note) of the members of the Church were Gentiles, and by far the greater number (ch. i. 26) persons of inferior rank and small intellectual attainments. Among these, as the proportion of Roman names shews (see 1 Cor. i. 14, 16, xvi. 17; Rom. xvi. 21—23; Acts xviii. 8, 17), a majority were of Roman origin, while a smaller number were of Greek descent.

2. *Condition of the Corinthian Church.* St Paul left Corinth in consequence of a determination he had formed to spend the approaching feast at Jerusalem[2], a determination which possibly had some connection with the vow under the stress of which he left Corinth[3]. In consequence of the earnest entreaty of the Ephesians[4] that he would give them the benefit of his presence, he spent three years among them on his return from Jerusalem[5]. But the latter part of his stay was disquieted by reports of disorders at Corinth[6]. Certain teachers had arrived at Corinth, imbued with Jewish leanings[7], who had brought letters of recommendation with them from other Churches[8], and who set themselves to undermine the credit and apostolic authority of St Paul[9], and even, as some have

[1] According to the received text, it was the *Greeks* who beat the ruler of the synagogue. It is quite possible that the word has been omitted from some of the best MSS. in Acts xviii. 17, from an idea that the Sosthenes mentioned there was the companion of St Paul, and that, if he were so, he must have been already converted. See note on ch. i. 1. For the opposite view consult Paley, *Horae Paulinae*, 1st Ep. to the Corinthians, No. 8, note.

[2] Acts xviii. 21. The feast was probably that of Pentecost.
[3] Acts xviii. 18. [4] Acts xviii. 20. [5] Acts xx. 31.
[6] 1 Cor. i. 11. [7] 2 Cor. xi. 22. [8] 2 Cor. iii. 1.
[9] 1 Cor. ix. 1—5; 2 Cor. xii. 12, xiii. 3.

gathered from 2 Cor. x. 5, 6, to persuade the Corinthian Christians to set him at nought altogether. He was a man of no eloquence, they said[1]. He was ignorant of the rules of rhetoric[2]. He had not even the *physique* of the orator[3]. And, besides this, he was no true Apostle. He had not been among the disciples of Jesus Himself[4]. And his conduct conclusively shewed that he and his companion Barnabas did not possess an authority co-ordinate with that of the twelve[5]. His doctrine, too, was irreconcilable with theirs. He was a renegade Jew. He had thrown off the yoke of the Jewish law, whereas it was well known that the original Apostles of the Lord regarded it as binding[6]. Such intelligence as this was alarming enough in itself. Teachers like these had already alienated from St Paul the members of one Church which he had founded[7]. But the effect at Corinth was infinitely more mischievous. The whole community had become disorganised. A tendency had arisen to estimate men by their personal gifts rather than by their spiritual powers or their Divine commission. Those who adhered to St Paul's teaching were tempted to throw off their allegiance to his person, and to transfer it to Apollos, the gifted Alexandrian teacher, who had visited Corinth after St Paul's departure[8]. Some declared that they followed St Peter, who was placed by our Lord Himself at the head of the Apostolic band[9]. Others protested that they followed no human teacher, but built their faith on the words of Christ Himself, interpreted, most probably, just as suited themselves[10]. A general relaxation of discipline followed these dissensions. In their

[1] 1 Cor. i. 17, ii. 4, 5, 13; cf. iv. 3, 19.
[2] ἰδιώτης τῷ λόγῳ, 2 Cor. xi. 6.
[3] 2 Cor. x. 10. [4] 1 Cor. ix. 1. [5] 1 Cor. ix. 5, 6.
[6] Gal. ii. 7—13. [7] Gal. i. 6, 7, iii. 1, iv. 16.
[8] See note on ch. i. 12. [9] ch. i. 12.
[10] Some German writers have endeavoured to shew that the Corinthian Church was divided into four distinct and clearly defined parties, owning respectively as their head, St Paul, Apollos, St Peter and Christ. Some have gone so far as to describe precisely the views of these several parties. But even if such defined parties had existed—and this is rendered very doubtful by 1 Cor. iv. 6—we have not sufficient information at our disposal to decide what were the exact tenets of each school.

intellectual exaltation the Corinthians had passed over a grave social scandal in their body without notice[1]. The Holy Communion, by its institution the Feast of Love, had degenerated into a disorderly general meal, in which the prevalent personal and social antagonism was manifested in an unseemly manner[2], in which the poor were altogether neglected[3], and in which even drunkenness was allowed to pass unrebuked[4]. The women threw off their veils in the Christian congregation, and gave indications of a determination to carry their newfound liberty so far as to be destructive of womanly modesty and submissiveness[5]. Beside this, the spiritual gifts which God had bestowed upon His Church had been shamefully misused[6]. They had become occasions of envy and strife. Those who had received them considered themselves justified in looking down upon those common-place Christians who had them not. And as is invariably the case, pride on the one hand begat bitterness and jealousy on the other. The misuse, too, of the spiritual gifts had intruded itself into the congregation. Men who had received such manifest proofs of the Divine favour regarded themselves as released from all obligations to control the exercise of the powers with which they were endowed. They interrupted each other, they exercised their gifts at improper times, till the aspect of a Christian congregation was sometimes more suggestive of lunacy than of the sober self-restraint Christianity was intended to produce[7]. So far had the evil of division proceeded that there were not wanting those who assailed the great cardinal principle of the resurrection of the dead, and were thus opening the door to the most grievous excesses[8]. Such a condition of a community might well disturb the mind of its founder. St Paul could not leave Ephesus at present, for a 'great door and effectual' had been opened to him there[9]. But the occasion was urgent and could not wait for his personal presence. He had already despatched one of his disciples with instructions to proceed to Corinth

[1] ch. v. 1, 2. [2] ch. xi. 18, 19. [3] *v.* 22.
[4] *v.* 21. [5] *v.* 5. [6] ch. xii., xiv. [7] ch. xiv. 23.
[8] ch. xv. 32—34. [9] ch. xvi. 9.

as soon as he had transacted some necessary business in Macedonia[1]. But, probably after Timothy's departure, tidings arrived—if indeed it were not the pressure of his own overpowering anxiety—which induced the Apostle not to wait for Timothy's arrival thither[2], but to send messengers at once. Titus, and with him a brother whose name is not given, were therefore sent direct to Corinth[3], most probably in charge of the Epistle with which we are now concerned[4]. Another reason weighed with St Paul in his determination to write. Some members of the Corinthian Church had sought information from him on certain points[5]. (*a*) The Platonic philosophy, which had recently invaded the Jewish Church, had placed an exaggerated value on celibacy, and there were many at Corinth who were still sincerely attached to St Paul, and desired to have his opinion[6]. (*b*) Another difficulty had also arisen. St Paul was everywhere impressing on his converts the doctrine of their freedom from the obligations of the Jewish law. He went so far as to declare that the Christian was bound by no external law whatever[7]. There was nothing, in fact, which *in itself* was unlawful to the Christian[8]. The lawfulness or unlawfulness of an act was to be determined by the circumstances of the case. And the tribunal by which these nice points were to be decided was the conscience of the individual. Such large principles as these were likely to be misapplied, and, in fact, they were misapplied. Some Christians considered themselves absolved from all obligations whatever. Strong in their contempt for idolatry and idols, they claimed a right to sit at an idol feast, in the very precincts of the temple itself[9]. That such conduct was highly offensive or dangerous to others was to them a matter of no moment. If those who were scrupulous

[1] Acts xix. 22; 1 Cor. iv. 17, xvi. 10. [2] See note on ch. xvi. 10.
[3] 2 Cor. ii. 13, viii. 6, 16—18, 22, 23, xii. 18.
[4] See 2 Cor. vii. 6—15, where the arrival of the first Epistle is connected with that of Titus. The obedience and fear and trembling with which he was received is not only closely connected with the effect produced by the Epistle, but is scarcely intelligible without it.
[5] ch. vii. 1. [6] ch. vii. [7] Rom. vi. 14, vii. 14, iv. 6, viii. 2.
[8] ch. vi. 12, x. 23. [9] ch. viii. 10.

about eating meats offered to idols shunned their company as that of men guilty of gross and open apostacy, they ridiculed their narrow-mindedness. If others were tempted by the license they claimed to relapse into idolatry, they considered it to be no concern of theirs[1]. And their abuse of Christian liberty and of the principles the Apostle had laid down, did but add to the confusion already existing in the Corinthian Church. (*c*) There were sundry minor questions on which St Paul's opinion was asked. The chief of these was a difficulty which had arisen out of an expression of his, in an epistle now lost, in which he bade them "not to company with fornicators[2]." In the heathen world, and in Corinth especially, such a command, if literally carried out, would involve an almost entire cessation of intercourse with the heathen. It was necessary to decide these questions at once, and so to give free course to the Christian life of the Corinthian Church.

CHAPTER III.

DATE, PLACE OF WRITING, CHARACTER AND GENUINENESS OF THE EPISTLE.

1. *Date and Place of Writing.* It was to the state of affairs described in the preceding chapter that the Apostle addressed himself in the Epistle under our consideration. In the spring of the year 57, before his departure from Ephesus for Macedonia, he wrote to his Corinthian converts. The subscription to this Epistle in the A. V. states it to have been written at Philippi. This mistake is due to a mistranslation of ch. xvi. 5. See note there. Calvin remarks further that the salutation in ch. xvi. 19 is not from the Churches of Macedonia, but of Asia Minor. Aquila and Priscilla, too (Acts xviii. 2, 18, 26; cf. 1 Cor. xvi. 19), appear to have taken up their abode at Ephesus. If, in conclusion, we compare the narrative in Acts xx. with 1 Cor. xvi.

[1] Ibid. [2] ch. v. 9.

5, 8, we can have little doubt that the Epistle was written at Ephesus.

2. *Character of the Epistle.* No Epistles give us so clear an insight into the character of St Paul as the two Epistles to the Corinthians[1]. Beside the deep and fervent love for God and man, and for the object of his preaching, Jesus Christ, both God and Man, visible in all his Epistles, we have in these Epistles the most remarkable individual characteristics. A large portion of the first Epistle is occupied with personal matters. In the first four chapters the Apostle deals with the divisions in the Corinthian Church, and these divisions, as we have seen, were caused by the intrigues of those who sought to disparage his qualifications and Apostolic authority. The character, therefore, of his preaching, the source of its inspiration, the nature of his work, the sacrifices he made for the Gospel's sake as a proof of his sincerity, are subjects which take up a large part of the earlier portion of the Epistle. Again, in the ninth chapter, when he is about to refer once more to his own practice, he suddenly remembers that that very practice has been turned into a pretext for denying his Apostolic commission, and he enters into an animated defence of it. Some of the most marked characteristics of St Paul's style, as revealing to us the nature of the man, are to be found in the Second Epistle. Such are the impassioned vehemence of his self-vindication, his deep anxiety and affection for his converts, the sternness which contends with his love, his sudden deflections from the main argument as some subsidiary idea or illustration occurs to him, the irony mingled with his rebukes, peculiarities which reach their climax in that Epistle. But in this, specimens of these peculiarities are to be found. There is a striking instance of some of them in ch. iv. 8—13, and in ch. ix. 1. But for eloquence of the highest order, such as is displayed in the magnificent panegyric on love in ch. xiii., no Epistle can compare with this. And there is no passage in any other Epistle which for depth of spiritual insight, felicity of illustration and force of argument

[1] See Conybeare and Howson, Vol. II. p. 28.

combined, approaches the passage in which the doctrine of the Resurrection is at once defended and developed. One particular faculty, the shrewd common-sense of St Paul, which has received far less attention than it deserves, is more plainly manifested in this Epistle than any other. A very large portion of the Epistle is taken up with practical matters. It is "Christianity applied to the details of ordinary life[1]." And no one can have read the part of the Epistle which extends from ch. v. to ch. xiv. inclusive, without being struck with the keenness of the Apostle's discrimination, which sends him at once to the root of the matter, and enables him to decide on the broadest and most intelligible ground what is permissible to the Christian, and what not. Witness his decisive condemnation of the incestuous person, ch. v. 1—5, and of fornication, ch. vi. 12—20, as well as the basis on which they rest. Observe the way in which he deals with the question of marriage in ch. vii., and, above all, with the delicate and difficult case when the one party has been converted to Christianity, and the other has not (*vv.* 12—17). Observe the broad distinction he draws between the lawfulness of a thing in itself, and its permissibility in all cases, in the discussion of the question of meats offered in sacrifice to idols (chapter viii. and x.), as well as the calm decision with which he rules (in ch. xiv.) that supernatural gifts need as much unselfishness and discretion in their use as those which come to men in the ordinary course. It is characteristics like these which mark the Apostle off as a man *sui generis*, and while they often add tenfold to the difficulty of understanding him, have given to his writings a conspicuous place, even in the New Testament itself.

3. *Genuineness.* It is to their remarkable originality, as well as the fact that they obviously arose out of the state of the Corinthian Church immediately after its foundation, that these Epistles owe the fact that, with one or two others, their genuineness has never been seriously disputed. It would be impossible for a forger, especially in an age when the writing

[1] Robertson, *Lectures on the Corinthians.*

of fiction had not been reduced to a system, to have invented an Epistle so abounding in local and personal allusions, and to affairs of immediate moment, without hopelessly entangling himself in contradictions. And these two Epistles also possess a testimony to their authenticity which no other book, even of the New Testament, enjoys. Whereas most ancient writings are identified by some allusion or quotation in a writer three or four centuries later than their author, a chain of testimony from the very first establishes the fact that this Epistle, in the form in which it has come down to us, proceeds from the hand of St Paul. Our first witness is Clement of Rome, the friend and companion of St Paul (Phil. iv. 3), and afterwards[1] Bishop of Rome. About the year 97 (though some would place it as early as 68), forty years after this Epistle was written, and during the troubles which befel the Christians in the reign of Domitian, Clement wrote to the Corinthians in reference to some disputes which had arisen there of the same kind as those of which St Paul had complained. This Epistle of Clement possessed high authority, and was often bound up with the New Testament and read in church[2]. In it he thus writes, "Take into your hands the Epistle of the blessed Paul, the Apostle. What did he first write to you in the beginning of the Gospel? Of a truth he enjoined you spiritually *concerning himself and Cephas and Apollos*, because even then you had begun to shew partialities[3]." Polycarp, again, the disciple of St John, quotes 1 Cor. vi. 2 as the words of St Paul[4]. In the shorter Greek edition of the Epistles of Ignatius, who was Bishop of Antioch, and had been known to the Apostles[5], there are many quotations from this Epistle, though its author is not named[6]. Irenaeus, the disciple of Polycarp[7], and of others who had seen the Apostles[8], not only quotes this Epistle

[1] Euseb. *Eccl. Hist.* III. 4.
[2] Ibid. III. 16. It is found in the famous Alexandrian MS. of the N.T., one of the oldest still existing.
[3] Clement, *1st Ep. to the Corinthians*, ch. 47.
[4] *Epistle to the Philippians*, ch. xi.
[5] Eus. *Eccl. Hist.* III. 22.
[6] The genuineness of this edition is, however, denied by some.
[7] *Against Heresies*, III. 3. 4.
[8] Ibid. IV. 32. 1.

as the work of St Paul, but mentions it as having been written to the Corinthians[1]. After his time it is needless to multiply quotations. At the close of the second or the beginning of the third century, Tertullian, a learned and able writer, not only quotes it but devotes a considerable part of his Treatise against Marcion to an analysis of its contents, and from that time onward it has unhesitatingly been accepted as the work of the Apostle St Paul, and as one of the canonical writings of the Church.

CHAPTER IV.

DOCTRINE OF THE RESURRECTION.

There is no other passage in the New Testament which treats of the Christian doctrine of the Resurrection with such force and fulness as the fifteenth chapter of this Epistle. This doctrine is the keystone of the Gospel arch, and formed, as we learn from the first record of the proceedings of the Christian Church, the chief feature in the preaching of its first Apostles. They 'gave witness' of the Resurrection of the Lord 'with great power[2]'; they grieved the Sadducees by 'teaching through Jesus the Resurrection of the dead[3]'; they regarded themselves as specially concerned to be 'witnesses of the Resurrection[4].' It was evidently the leading feature in the teaching of St Paul. In his sermon at Athens he preached 'Jesus and the Resurrection[5].' And when, years afterwards, he stood to answer for his heresies at a tribunal of his fellow-countrymen, his first remark was 'of the hope and Resurrection of the dead am I called in question[6].' We are therefore prepared to find him laying especial stress upon this doctrine. We shall not be surprised to find him preferring it to all others. It is to him the *articulus*

[1] Book III. *Against Heresies*, II. 9; 18. 2. In v. 7. 1 he calls it the First Epistle to the Corinthians.
[2] Acts iv. 33. [3] Acts iv. 2. [4] Acts i. 22.
[5] Acts xvii. 18. [6] Acts xxiii. 6.

stantis aut cadentis ecclesiae. Without it there is no Christianity[1], no deliverance from sin[2], no future life[3]. To deny it is to give the lie to all his preaching[4]. And therefore he takes especial care to bear witness to the *fact.*

I. His words on this point are well worthy of study, for upon the fact of the Resurrection depends not only the whole doctrinal system of Christianity, but the whole question of the credibility of the Gospel History. An acute writer has lately observed that the whole question of miracles stands or falls with the capital miracle of the Resurrection of Christ[5]. If that miracle be once conceded, it is but splitting straws to discuss the possibility or probability of minor miracles. If it be denied, with it goes the whole claim of Christ to be considered in any special or peculiar sense the Son of God. We are therefore forced to give marked attention to what was very probably the *first* written account we have of the Resurrection of Christ[6]. And here we may remark (1) the fearless tone of the Apostle[7]. There is, as Robertson has observed, the "ring of truth" about the whole chapter[8]. There is no hesitation, no half-heartedness. The language is not that of a man who says "I hope" or "I believe," but '*I know* that my Redeemer liveth, and that He shall stand at the latter day upon the earth[9].' We may observe further (2) the *time* when the Apostle was writing. It was about twenty-five years after the Resurrection[10]. There were plenty of witnesses still alive who could be interrogated about what they themselves had seen and heard. Nor was there any difficulty in the investigation. Jerusalem was by no means difficult of access from Corinth, and abundant opportunity existed for disproving the assertions of the Apostle if such disproof were possible. Lastly observe (3) the nature of the testimony. Instead of being vague and confused, it is definite and precise.

[1] Ch. xv. 14. [2] *v.* 17. [3] *v.* 18. [4] *v.* 15.
[5] *Ecce Homo,* p. 10 (4th edition).
[6] Unless we suppose the Gospels of St Matthew and St Luke to have been already written. See notes on ch. xi. 23, xv. 3.
[7] Ch. xv. 1—20, 30—34.
[8] Lect. XXVIII. on the Epistles to the Corinthians.
[9] Job xix. 25. [10] See note on ch. xv. 15.

Names of living men are given[1], men who had themselves publicly stated that they had eaten and drunk with Jesus after He had risen from the dead[2]. Occasions are mentioned, and the greater part of five hundred persons are stated to be still living, who saw the fact with their own eyes[3]. No clearer evidence could be given that, as the Apostle said on another occasion, this thing 'was not done in a corner[4].'

II. We may remark next on the *mode* of the Resurrection. Christ, we are told, is the *last Adam*[5], a second progenitor, that is, of mankind. A new and grander humanity is introduced into the world by Him. Its law of operation is spiritual, not natural[6]; that is to say, it comes into the world not in the ordinary course of nature, but by means which are above and beyond that course[7]. The means whereby the first rudiments of the manhood which is from above is communicated to man is *faith*[8], that is, the practical acknowledgment of the facts of the unseen spiritual universe[9]. It saves man by the gradual incorporation into his very nature of that spiritual humanity which is given to the world by Christ[10]. And if this process be in full operation at death, if the humanity of Christ be then dwelling in man, if he have 'the earnest of the Spirit[11],' through Whom that humanity is imparted[12], his resurrection is secured[13]. His body then is as a seed planted in the ground. It contains within it the principle of an imperishable life, a principle which at the end of a period of any length soever, will assert its power. But not at once[14]. For (1) "the literal resurrection is but a develop-

[1] Ch. xv. 5, 7. [2] Acts x. 41. [3] ch. xv. 6.
[4] Acts xxvi. 26. [5] Ch. xv. 45.
[6] St John i. 13, iii. 5; 1 Cor. ii. 4, 5, xv. 50; Tit. iii. 5, 6; James i. 18; 1 Pet. i. 23.
[7] St John iii. 3; 1 Cor. xv. 47; 2 Cor. v. 17; Gal. vi. 15; Heb. vii. 16.
[8] St John iii. 16—18, vi. 40, 47; Rom. iii. 25; 1 Cor. xv. 1, 2, &c.
[9] Heb. xi. 1. [10] St Matt. xiii. 33; St John vi. 53—60, xiv. 23, xvii. 23; Rom. vi. 5, 6; Gal. ii. 20, &c.
[11] 2 Cor. i. 22; Eph. i. 13, 14.
[12] St John iii. 5, 6, 8; Rom. v. 5, viii. 1—17; 1 Cor. vi. 19; Gal. iv. 6, 7; Eph. ii. 22; Phil. i. 19; Tit. iii. 5 (Greek); 1 John iv. 13.
[13] St John vi. 54; Rom. viii. 11; 1 Cor. xv. 37, 38, 42, 43, 44, 52—54.
[14] 1 Cor. xv. 28.

ment of the spiritual." It is from "spiritual goodness" that we can "infer future glory[1]." The spiritual life must manifest its presence here in antagonism to all that is evil and base, in sympathy and in active cooperation with all that is great and glorious and like Christ, if it is to assert its power hereafter in victory over the grave. And (2), this great conflict, necessary in the world as well as in every individual soul, must have been fought out, not merely in the individual but in the race, before that victory is obtained. The natural life in the world at large, as in the individual, must precede, and eventually be 'swallowed up' by the spiritual[2]. All that 'opposeth and exalteth itself' against the kingdom of righteousness must be brought into captivity before the spiritual principle can have its perfect working[3]. Even death itself must cease to be[4]. And then the power from on high will transform our body of corruption into a spiritual machine of vast and exalted powers[5]. As the germ of life of the future plant is contained in the seed planted in the ground, so there will be a link of connection between the new body and the old[6]. As the same germ, by the law of its being, attracts to itself material particles suitable to its needs as it unfolds to its full perfection, so will it be with the spirit of man after the Resurrection[7]. But the transformation will involve no loss, except of what is known and felt to be a hindrance and a burden[8]. The new body will be a development of, not a substitute for, the old. 'This corruptible' will 'put on incorruption' and 'this mortal' will 'put on immortality[9].' We shall not 'be unclothed, but clothed upon, that mortality may be swallowed up of life[10].' And this wondrous change will be due to the fact that Christ, in His new and glorified humanity, dwells in the hearts of those who are united to Him by faith. He will 'quicken our mortal bodies,

[1] Robertson, Lecture XLIII. on Epistles to the Corinthians.
[2] 1 Cor. xv. 46, 53, 54; 2 Cor. v. 4. [3] 1 Cor. xv. 25. [4] 1 Cor. xv. 26.
[5] 1 Cor. xv. 42—44, 53; 2 Cor. v. 1—4; Phil. iii. 21; Col. iii. 4; 1 John iii. 2; Rev. i. 13—16.
[6] 1 Cor. xv. 36—38, 42—44. [7] 1 Cor. xv. 38. See note.
[8] Rom. viii. 23; 2 Cor. v. 2, 4. [9] 1 Cor. xv. 53.
[10] 2 Cor. v. 4.

on account of His Spirit that dwells in them.' 'If Christ be in you, the body is dead because of sin, but *the spirit is life, because of righteousness*[1],' that is, His Righteousness, appropriated and inwrought in us by faith. 'If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection[2]': 'for as in Adam all die, even so in Christ shall all be made alive[3].' And that because 'whoso eateth My Flesh and drinketh My Blood,' whoso assimilates and makes his own by taking it into himself the new and Divine Manhood of the Son of God, '*hath eternal life*, and I will raise him up at the Last Day'.[4]

CHAPTER V.

ANALYSIS OF THE EPISTLE.

PART I. THE DIVISIONS IN THE CORINTHIAN CHURCH. CH. I.—IV.

Section 1. Salutation and Introduction, i. 1—9.

(α) The persons addressed ..... 1, 2.
(β) Salutation of grace and peace ..... 3.
(γ) Thanksgiving for the mercies vouchsafed to the Corinthian Church ..... 4—9.

Section 2. Rebuke of the Divisions in the Corinthian Church, i. 10—17.

(α) Exhortation to unity ..... 10.
(β) Reason for this exhortation. Report concerning the divisions at Corinth ..... 11, 12.
(γ) Christ, not Paul, the centre of the Christian system 13—17.

Section 3. God's message not intended to flatter the pride of man, i. 17—24.

(α) The preaching of the Cross intended to destroy men's confidence in their own wisdom ..... 17—21.
(β) Therefore it would of course disappoint men's natural ideas of power or wisdom among Jews or Gentiles ..... 22, 23.
(γ) Yet to those who can appreciate it, the doctrine of the Cross can prove to be both power and wisdom ..... 24.

[1] Rom. viii. 10. [2] Rom. vi. 5.
[3] 1 Cor. xv. 22. [4] St John vi. 54.

(δ) And this because God is so infinitely above man that the least evidence of His greatness is far above man's highest efforts ..... 25.
(ε) The character of the first converts to Christianity regarded as a witness to this truth ..... 25—29.
(ζ) Christ the true source of all excellence ..... 30, 31.

Section 4. The wisdom of the Gospel discernible by the spiritual faculties alone, ii. 1—16.
(α) St Paul eschewed all human wisdom, that God might have all the glory ..... 1—5.
(β) Not that he had no wisdom to impart, but it was wisdom of a different character from that of man ..... 6—8.
(γ) For it came by the revelation of God's Spirit..... 9, 10.
(δ) Who had perfect means of knowing what He revealed ..... 11.
(ε) This is the Spirit the Christian teachers have received and by Whose influence they speak..... 12, 13
(ζ) The man who does not raise himself above this life has no faculty wherewith to apprehend these things ..... 14.
(η) It belongs alone to the man who possesses spiritual faculties, has the Mind of Christ..... 15, 16

Section 5. The partizanship of the Corinthians a hindrance to spiritual progress, iii. 1—4.
(α) The Corinthians were incapable of entering into this spiritual wisdom ..... 1, 2.
(β) Because they looked at the man, not at his message 3, 4.

Section 6. Christian Ministers only labourers of more or less efficiency, the substantial work being God's, iii. 5—23.
(α) Men are but instruments, God the efficient cause ... 5—8.
(β) Man's duty is to build properly on the true foundation, Jesus Christ ..... 10—15.
(γ) Responsibility incurred by those who undertake to teach in the Church ..... 16, 17.
(δ) Need for them to renounce the wisdom of this world 18—20.
(ε) Conclusion, 'Let no man glory in men,' for all things are God's ..... 22, 23.

Section 7. The true estimation of Christ's ministers, and the true criterion of their work, iv. 1—7.
(α) Christian teachers, as 'ministers of Christ, and stewards of the mysteries of God,' outside the sphere of human judgments ..... 1—5.
(β) St Paul desires to put down personal rivalries in the Church ..... 6, 7.

Section 8. Contrast between the Corinthian teachers and St Paul, iv. 8—21.

(α) The Corinthians enjoy all the temporal benefits of the Gospel, St Paul bears all the burden ..... 8—13.

(β) St Paul's object to lead the Corinthians into conformity to the Gospel ..... 14—17.

(γ) He will use severity for this end, if other means fail 18—21.

PART II. MORAL DISORDERS IN THE CORINTHIAN CHURCH. CH. V.—VII.

Section 1. The case of the Incestuous Person, v. 1—8.

(α) The offender to be expelled ..... 1—5.

(β) Reason: because the leaven of evil sunders men from Christ ..... 6—8.

Section 2. Application of the same principle to offenders generally, v. 9—13.

(α) The duty of refusing to hold intercourse with offenders to be confined to those within the Church ..... 9—11.

(β) Because those only who are within the Church are within the sphere of its judgment ..... 12, 13.

Section 3. The way to settle disputes in the Christian Church, vi. 1—11.

(α) The sin of going to law in the heathen courts rebuked ..... 1—7.

(β) The graver crimes which led to such lawsuits rebuked ..... 8—11.

Section 4. The guilt of the Fornicator, vi. 12—20.

(α) General principle. The lawfulness of all actions *in themselves*. Limitation (1) that they must not injure others, (2) that they must not interfere with our mastery over ourselves ..... 12.

(β) Practical application ..... 13—20.

(1) Comparative unimportance of questions concerning food ..... 13.

(2) Immense importance of the question of fornication ..... 13—20.

(*a*) Because fornication is a violation of the fundamental laws of the human body... 13.

(*b*) Because the body was created for and redeemed by Christ ..... 13, 14.

(*c*) Consequently fornication violates the union between God and the body He has created for Himself ..... 15—17.

(*d*) Therefore the sin of fornication has a special guilt of its own ..... 18.
(*e*) Aggravated by the fact that Christ has made the body the temple of His Spirit 19, 20.

Section 5. Advice concerning Marriage and Celibacy, vii. 1—9.
(*α*) General principle. Celibacy the state preferable in itself, marriage the more necessary under existing circumstances ..... 1, 2—9.
(*β*) Duties of married persons ..... 3—5.

Section 6. Mutual obligations of Married Persons, vii. 10—16.
(*α*) General instruction. Married persons not to live apart or to contract second marriages during the lifetime of their former partners ..... 10—14.
(*β*) Modification under special circumstances, where one party is converted to Christianity while the other remains in heathenism ..... 15, 16.

Section 7. Christianity not intended to revolutionize the relations between the believer and society, vii. 17—24.
Extension of the above principle generally..... 17, 24.
Special application
(*α*) to Jews and Gentiles ..... 18, 19.
(*β*) to slaves ..... 20—23.

Section 8. General instructions concerning the marriage of Virgins, vii. 25—28.
(*α*) Celibacy preferable, marriage allowable ..... 25—28.
(*β*) Marriage to be contracted in a spirit of self-denial 29—31.
(*γ*) For marriage tends to produce care, and care is alien to the spirit of the Gospel..... 32—35.
(*δ*) The duty of a father towards his daughter ..... 36—38.

Section 9. Second marriage of women, vii. 39, 40. Permitted but not advised.

PART III. SOCIAL AND ECCLESIASTICAL DISORDERS IN THE CORINTHIAN CHURCH. CH. VIII.—XIV.

DIVISION 1. The question of meats offered in sacrifice to idols. viii.—xi. 1.

Section 1. The question discussed, viii.
(*α*) To be settled rather by love than knowledge ..... 1—3.
(*β*) The enlightened Christian knows that an idol is really nothing ..... 4—6.
(*γ*) But all are not equally enlightened ..... 7.
(*δ*) The question being in itself indifferent, we are bound to consider what are likely to be the *results* of our conduct ..... 8—13.

Section 2 (parenthetical). St Paul's defence of his Apostolic authority, ix. 1—14.

This authority, and his right to receive maintenance at the hands of the Church, having been questioned (*v.* 1, 4—6), St Paul shews:

(*α*) That the Corinthian Church is itself a standing guarantee of his Apostleship ..... 2.
(*β*) Three illustrations of his right to maintenance by the Church (see notes) ..... 7.
(*γ*) The principle further illustrated from the Law ..... 8—10.
(*δ*) Spiritual benefits deserve at least temporal recompense ..... 11.
(*ε*) The principle has been conceded in the case of others ..... 12.
(*ζ*) Further illustrations from the temple service ..... 13, 14.

Section 3. (Return to main argument, see end of ch. viii.). St Paul's own use of his Christian liberty is restrained by the thought of the needs of others, ix. 15—23.

(*α*) This was his object in preaching the Gospel without charge ..... 15—18.
(*β*) His practice being to ignore self for the profit of others 19—23

Section 4. Exhortation to self-restraint, ix. 24—27.

(*α*) All need self-restraint in the Christian course ..... 24, 25.
(*β*) St Paul himself finds it no easy task ..... 26, 27.

Section 5. Example of Israel a warning to Christians, x. 1—14.

(*α*) In spite of great privileges, want of self-restraint was fatal to the majority of the Israelites in their pilgrimage ..... 1—10.
(*β*) Christians must take heed by their example ..... 11—14.

Section 6. The danger of eating meats offered to idols shewn from the example of sacrificial feasts in general, x. 15—22.

(*α*) Eating at the Lord's Table brings a man into communion with Christ ..... 15—17
(*β*) The same principle applied to Jewish sacrificial meals 18.
(*γ*) The idol is itself nothing, but its worship involves the recognition as divine of other beings than God ..... 19, 20.
(*δ*) We must either decide for God or His enemies, we cannot have fellowship with both ..... 21, 22.

Section 7. Practical directions on the subject, x. 23—xi. 1.

The principle (ch. vi. 12) being restated in *v.* 23, it follows:

(*α*) That we are to aim at the profit of others, not our own ..... 24.
(*β*) That we need have no scruples of our own on the point ..... 25—27.
(*γ*) But that we are to respect the scruples of others ... 28.

(δ) Not that *they* have a right to lay down principles of action for us ..... 29, 30.
(ε) But that *we* are bound in all things to seek God's glory and the edification of our neighbour ..... 31—xi. 1.

Division 2. The conduct and dress of women at the Public Services of the Church, xi. 2—16.
(α) God's order in the world ..... 3.
(β) Men should be uncovered, women covered in the congregation ..... 4—6.
(γ) Reason. The covering in the congregation the sign of being under authority while there ..... 7—12.
(δ) Argument from sense of natural fitness ..... 13—15.
(ε) Argument from the custom of the Churches ..... 16.

Division 3. Disorders at the Lord's Supper, xi. 17—34.
(α) Divisions, self-assertion, and disorder in the congregation ..... 17—22.
(β) Institution of the Lord's Supper ..... 23—26.
(γ) Manner in which it should be observed ..... 27—34.

Division 4. Abuse of Spiritual Gifts, xii.—xiv.
Section 1. Their origin and character, xii. 1—11.
(α) How to discern their nature ..... 1—3.
(β) The Spirit the same, his operations manifold, their object the profit of the Church..... 4—11.

Section 2. Comparison of the unity of the body, and the unity of the Church, xii. 12—31.
(α) Analogy between the body and the Church, each being made up of many members, yet being one organized whole ..... 12—14.
(β) Absurdity of setting up separate interests in the body ..... 15—21.
(γ) Each member of the body possesses its own proper gifts, and receives its due share of honour ..... 22—26.
(δ) Application of these principles to the Christian Church ..... 27—31.

Section 3. The excellencies of Love, xii. 31—xiii. 13.
(α) Importance of love..... xii. 31—xiii. 3.
(β) Character of love ..... 4—7.
(γ) Permanence of love ..... 8—13.

Section 4. Superiority of the gift of prophecy to that of tongues, xiv. 1—25.
(α) Prophecy superior to the gift of tongues, in that it is a means of edification ..... 1—5.
(β) Reason. Unknown tongues not understood in the congregation ..... 6—19.

(γ) The result of their public use, confusion instead of edification ..... 20—23.
(δ) The opposite result produced by prophecy ..... 24, 25.

Section 5. Regulations to insure decency and order, xiv. 26—40.
(α) Rebuke of self-assertion ..... 26.
(β) Rules for the use of tongues ..... 27, 28.
(γ) For prophecy ..... 29—31.
(δ) Laid down because spiritual gifts should be under the rule of right reason ..... 32, 33.
(ε) The public ministrations of women forbidden ..... 34—36.
(ζ) Exhortation to obedience and order..... 37—40.

PART IV. DOCTRINE OF THE RESURRECTION. CH. XV.

Section 1. Establishment of the fact, xv. 1—11.
(α) It formed part of St Paul's preaching ..... 1—4.
(β) It was testified to by sundry well-known eye-witnesses ..... 5—7.
(γ) St Paul himself, whatever his Apostolic claims, had *seen the Risen Lord* ..... 8.

Section 2. The Resurrection of Christ the foundation of all Christianity, xv. 12—19.
(α) The resurrection of other men depends entirely upon it ..... 12—14.
(β) To deny it is to destroy the credit of the Christian ministry ..... 15.
(γ) As well as Christian faith, and hope, and deliverance from sin ..... 16—19.

Section 3. The place of the Resurrection of Christ in the scheme of Redemption, xv. 20—28.
(α) The Resurrection of Christ the first-fruits of His Work ..... 20.
(β) For as man was the instrument of our death, so man was destined to be the instrument of our life ... 21, 22.
(γ) In the Divine order, Christ must precede His members ..... 23.
(δ) And reduce, as Mediator, all that opposes God into submission to Himself ..... 25—27
(ε) In order that He may finally deliver up the Kingdom to the Father, and God may be all in all ..... 24, 27, 28.

Section 4. Argument from the lives of believers, xv. 29—34.
(α) Those who are baptized for the dead ..... 29.
(β) Those who undergo suffering for Christ's sake ..... 30—32.
(γ) Danger of a contrary doctrine leading to a relaxation of morals .... 33, 34.

Section 5. Manner of the Resurrection, xv. 35—53.

(α) Analogy of the seed: (1) it rises again; (2) there are different kinds of seeds ..... 35—38.
(β) There are various *genera* in animal life ..... 39.
(γ) There are diversities among the heavenly bodies ... 40, 41.
(δ) Therefore there will be (1) diversity, (2) change in the Resurrection bodies..... 42—44.
(ε) The change will be from the natural to the spiritual, through Christ the life-giving spirit ..... 44, 45.
(ζ) Priority of the natural to the spiritual ..... 46—49.
(η) The change consists in the translation of corruption into incorruption ..... 50—53.

Section 6. Result of the Resurrection,—Victory. xv. 54—58.

(α) The believer's victory over death ..... 54—57.
(β) Christian exertion in this life not thrown away ..... 58.

PART V. SUNDRY PRACTICAL DIRECTIONS. CONCLUSION.

CH. XVI.

(α) Directions concerning the Collection ..... 1—4.
(β) Information concerning St Paul's impending visit... 5—9.
(γ) Concerning Timothy and Apollos ..... 10—12.
(δ) Exhortation to earnestness and love ..... 13, 14.
(ε) Concerning Stephanas and his companions ..... 15—18.
(ζ) Salutations ..... 19—21
(η) Solemn warning ..... 22.
(θ) Benediction ..... 23, 24.

I. CORINTHIANS.

Ch. I. 1—9. *Salutation and Introduction.*

PAUL, called *to be* an apostle of Jesus Christ through the 1
will of God, and Sosthenes *our* brother, unto the 2
church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in

Ch. I. 1—9. Salutation and Introduction.

1. *called to be an apostle of Jesus Christ through the will of God*] St Paul here as elsewhere asserts his Divine commission. This was necessary because a party had arisen which was inclined to dispute it. We read in the Epistle to the Galatians of the 'false brethren unawares brought in' whose doctrine he was compelled to withstand and to assert the Divine origin of his own; and in the second Epistle to the Corinthians we find many allusions to those who rejected his authority, as in ch. iii. 1, v. 12, x. 2, 7, 10, and the whole of chapters xi. and xii. They no doubt laid much stress on the fact that St Paul had not received the call of Christ as the Twelve had (see notes on ch. ix.), and also on the different complexion his doctrine, though the same, necessarily bore, from the fact that it was mainly addressed to Gentiles and not to Jews. It is worthy of remark that in the two Epistles to the Thessalonians, written before the controversy arose, no such clause is found, while after the commencement of the dispute the words or some equivalent to them are only absent from one epistle addressed to a church.

Sosthenes our brother] Literally, **the brother.** He was probably not the Sosthenes mentioned in Acts xviii. 17, who was an opponent of the faith, but some one well known to the churches in the Apostolic age.

2. *to them that are sanctified in Christ Jesus*] Literally, **to them that have been sanctified.** The word here rendered *sanctify* means (1) to consecrate to the service of the Deity, and hence (2) to purify, make holy. The word here partakes of both senses. Those who have become united to Christ by faith have not only been dedicated to Him, but have been made partakers of His holiness by their participation in the Life that is in Him. But such persons were by no means as yet free from actual sin, as chapters v., vi., viii., xi. conclusively prove. "The Church of Christ, abstractedly and invisibly, is a kingdom where no evil is; in the concrete, and actually, it is the Church of Corinth, Rome, or

every place call upon the name of Jesus Christ our Lord,
3 both theirs and ours: grace *be* unto you, and peace, from
God our Father, and *from* the Lord Jesus Christ.
4 I thank my God always on your behalf, for the grace of
5 God which is given you by Jesus Christ; that in every *thing*

England, tainted with impurity. And yet, just as the mudded Rhone is really the Rhone and not mud and the Rhone, so there are not two churches, the Church of Corinth and the false church within it, but one visible Church, in which the invisible lies concealed." Robertson, *On the Corinthians*, Lect. II.

called to be saints] Literally, **called saints**—because the faculty of saintliness, if not actual saintliness itself, had been communicated to every member of the Church. The only difference between 'saints' and 'them that are sanctified' is that the latter expression has reference to a past act of God's mercy, the former to the present condition of those who have benefited from it.

with all that in every place call upon the name of Jesus Christ our Lord] The Epistle, which dealt with so many and such weighty truths, was not to be treasured up as the peculiar heritage of the Corinthian Church, but was to be regarded as the common possession of the universal Church of Christ. Or perhaps it is better, with Olshausen, to regard the Apostle as reminding the Corinthians that they form only a part, and that but a small one, of the whole Church of Christ, a consideration which their self-satisfaction was leading them to forget.

3. *grace be unto you, and peace, from God our Father, and* from *the Lord Jesus Christ*] The close association of these words—for the preposition is not repeated twice—has been held to imply the oneness of substance of the Father and the Son. It is also remarkable that the grace and peace are said to come from our Lord Jesus Christ equally with the Father. The same formula is to be found in the greeting of every epistle. But the most remarkable instance of this form of speech is certainly that in 1 Thess. iii. 11 and 2 Thess. ii. 16, 17, where the Father and the Son stand together as nominatives to a verb in the singular. *Grace* is here used in the signification of favour, kindness, rather than in the usual theological signification of Divine assistance. The Apostle is speaking of that Divine favour in the sunshine of which the believer is privileged to dwell, and which produces peace of mind as its natural effect. For it is a cardinal point of his teaching that 'there is henceforth no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' It is to be remembered that our word *grace* is derived from the Latin *gratia*, the original signification of which is *favour, kindness*.

4. *the grace of God which is given you by Jesus Christ*] Rather, perhaps, *the* **favour** *of God which is given you* **in** *Jesus Christ*. "We are to conceive of Jesus Christ as filled with grace and as pouring it out upon the human race" (Olshausen). Or rather perhaps, All gifts are the result not of our merit, but God's good-will, and are not only given to us by Jesus Christ, but are results of His indwelling in the soul.

ye are enriched by him, in all utterance, and *in* all knowledge; even as the testimony of Christ was confirmed 6
in you: so that ye come behind in no gift; waiting for the 7
coming of our Lord Jesus Christ: who shall also confirm 8
you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were 9
called unto the fellowship of his Son Jesus Christ our Lord.

5. *in every thing ye are enriched*] Rather, **Ye were enriched**, i.e. at your baptism, when you entered into the covenant-union with Christ. The gifts of utterance, knowledge and the like, were the result of the favour of God towards you. It appears evident from the rest of the Epistle that the Apostle was thinking rather of the powers conveyed to the Corinthians by their translation into Christ, than of the use they had made of them. The Corinthians as a body were not as yet remarkable for their Christian knowledge, though many individuals had no doubt made great spiritual progress.

in all utterance] Literally, **speech, discourse.**

6, 7. *even as the testimony of Christ was confirmed in you: so that ye come behind in no gift*] The testimony of Christ was St Paul's preaching concerning Christ. It was 'confirmed' by the outpouring of His Spirit.

come behind] should rather be translated **fall short.** No comparison with other Churches seems to have been intended.

the coming of our Lord Jesus Christ] The word in the original and in the margin of the English version is *revelation*. But this is not always equivalent to *coming*. The 'revelation of Jesus Christ' unquestionably means (1) the Last Day in such passages as 2 Thess. i. 7 and 1 Pet. i. 7, and the same is the case with St Luke xvii. 30. But on the other hand, in passages such as 2 Cor. xii. 1; Gal. i. 12, 16, ii. 2, it means (2) the fuller revelation of the mysteries of God's kingdom; while in Rev. i. 1, it signifies (3) the unfolding of things to come. The second of these three meanings would seem most appropriate here. The testimony of Christ, confirmed originally by the inward witness of the Spirit, receives additional confirmation by the gradual unfolding of things Divine, until the believer, fully grounded in the faith, stands without reproach before Christ at His coming.

8. *blameless*] is the exact equivalent of the Greek, which signifies *free from reproach*. It is worthy of remark that "blame," though the Saxon termination "less" has been appended to it, is itself a word of Greek origin. It is identical with "blaspheme," the original meaning of which is, "to speak ill of," and has reached us in an abbreviated form through the French.

9. *God is faithful*] It will not be God's fault, but our own, if the promises of the last verse are not realized.

the fellowship of his Son Jesus Christ] The important word here rendered *fellowship* has unfortunately different renderings in our version. Sometimes, as in ch. x. 16 (where see note), it is rendered *communion;*

10—17. *Rebuke of the Divisions in the Corinthian Church.*

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same *thing*, and *that* there be no divisions among you; but *that* ye be perfectly joined
11 together in the same mind and in the same judgment. For

and in 2 Cor. vi. 14, where it is thus rendered, another word is rendered *fellowship*. In 2 Cor. ix. 13, it is rendered *distribution*. Its usual signification would appear to be the *sharing together, joint participation* as common possessors of any thing. But it is impossible to go so far as Cremer in his Lexicon of the N. T. and assert that it never has the active sense of *communication*, in the face of such passages as Rom. xv. 26 (where it is rendered *distribution*); 2 Cor. ix. 13. Here it refers to the life which by means of faith is common to the believer and his Lord. Cf. Gal. ii. 20.

10—17. Rebuke of the Divisions in the Corinthian Church.

10. *I beseech you, brethren*] The Apostle now enters on the subject of the divisions among his Corinthian converts, for which his introduction (see next note) was intended as a preparation.

by the name of our Lord Jesus Christ] St Chrysostom says that the reason why the name Jesus Christ appears so often in the introduction (it occurs eight times in nine verses) is the desire to censure indirectly the schisms existing in the Corinthian Church by reminding its members of Him in Whom they were made one, and Whose name told of nothing but love and peace.

and that there be no divisions among you] The margin has 'schisms,' the original σχίσματα. But the recognized theological sense of the word 'schisms' renders it unsuitable here, where the idea is rather that of divisions in, than separation from, the Church.

but that ye be perfectly joined together] The Apostle is hardly to be supposed here to require absolute unity of opinion, a thing impossible among men, but rather that mutual affection which would knit the disciples together in all essentials, and would prevent all acrimonious discussion of non-essentials. The word rendered *joined together* is literally **fitted together**, as the fragments in a piece of mosaic, in which each minute portion exactly fills its proper place.

in the same mind and in the same judgment] The word translated *mind*, which is kindred with the Latin *nosco* and our *know*, has the signification in the N. T. (1) of the organ of perception, *mind, intellect*, (2) of the perception which is the result of the action of that organ *understanding*, and (3) of the intellectual conviction which the understanding imparts. The latter is the meaning here. For an example of (1) see ch. ii. 16 and note; of (2) see Rev. xiii. 18. In Rom. vii. 25 it would seem to have (4) a meaning which includes moral as well as intellectual qualities. The word rendered *judgment* does not mean judicial sentence, but like *judgment* in English it is often equivalent to

it hath been declared unto me of you, my brethren, by them which are of the *house* of Chloe, that there are contentions among you. Now this I say, that every one of you 12
saith, I am of Paul; and I of Apollos; and I of Cephas;

opinion. See ch. vii. 25, 40; 2 Cor. viii. 10. It is rendered *advice* in the latter passage.

11. *For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe*] The aorist here seems to imply some special occasion on which St Paul met his informants, and received the intelligence which pained him. Of Chloe nothing is known.

12. *Now this I say, that every one of you saith, I am of Paul*] The idea of some commentators that there were defined parties in the Apostolic Church under the leadership of Apostles and their Master, a Paul-party, a Peter-party, a Christ-party, is refuted by ch. iv. 6, where St Paul plainly states that he had replaced the names of the antagonistic teachers at Corinth by that of himself and Apollos, in order to secure his rebukes from assuming a personal form.

Apollos] See Acts xviii. 24—28. From this passage we gather that he was a Hellenistic Greek, of the school of philosophical Judaism which flourished at that time at Alexandria, and was an admixture of the doctrines of the Platonic philosophy with those of the Jewish religion. It is possible that he may have been a disciple of the celebrated Alexandrian teacher Philo, who was contemporary with the Apostles. Learned and zealous, he could not be confined within the bounds of any particular school, but diligently acquainted himself with all the movements which sprang up in the Jewish Church. Thus he became a disciple of John the Baptist, whose doctrines had been widely spread abroad by that time (Acts xix. 1—3), and as his fervent spirit was allied with the gift of eloquence, he speedily endeavoured to communicate to others the new light he had received. He is described as being 'accurately instructed in the things concerning the Lord,' although he knew 'only the baptism of John.' By this we are not to understand a perfect knowledge of the system of Christianity, or it would have been impossible for Aquila and Priscilla to have explained it to him 'more accurately.' His knowledge was probably confined to the Baptist's witness to Christ as the Messiah, to the more general *moral* teaching of Christ, as contained in the first three Gospels, and to those remarkable glimpses of the inner mysteries of God's kingdom (see Matt. iii. 9; St John iii. 27—36, and compare St John viii. 39; Rom. ii. 28, 29, ix. 7) which our Gospels shew the Baptist to have had. But with that deeper teaching as a whole, confided by Christ to His disciples, and afterwards given to the world in the preaching and writings of the Apostles, and in the Gospel of St John, he had no acquaintance when he came to Ephesus. Endowed with this knowledge through the instrumentality of Aquila and Priscilla, he became an effective preacher of the Gospel, and filling St Paul's place when the latter had left Corinth, 'he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.' But disgusted

13 and I of Christ. Is Christ divided? was Paul crucified for
14 you? or were ye baptized in the name of Paul? I thank
God that I baptized none of you, but Crispus and Gaius;
15 lest any should say that I had baptized in mine own name.
And I baptized also the household of Stephanas: besides,
I know not whether I baptized any other.
17 For Christ sent me not to baptize, but to preach the

possibly by an attempt on the part of some (see note on ch. xvi. 12) to set him up as a rival to St Paul, he left Corinth and returned to Ephesus, and we know not whether he ever visited Corinth again.

Cephas] See St John i. 42.

13. *Is Christ divided?*] Some editors read this affirmatively, "Christ is divided," instead of interrogatively as in the text. But the latter is preferable. St Paul would ask if Christ, into Whose Name the whole Church has been baptized, and Whose Body (Eph. i. 23) the whole Church is, can thus be split up into portions, and each portion appropriated by one of the parties he has mentioned.

was Paul crucified for you? or were ye baptized in the name of Paul?] Rather, **into the name of Paul.** To baptize 'into' a name signifies something more than to baptize in a name. Had St Paul used the latter phrase here, he would have been rebuking those Christians who called themselves disciples of any other but Christ. But he is also reminding them that the 'Name' of Christ, standing as it does for Himself, is the only way of salvation, that Christ is the only Head of the Church, and he disclaims any attempt to claim for himself that close connection with the inner life of all who profess belief in Christ, which is the prerogative of Christ alone. Cf. St Matt. xxviii. 19; Acts iii. 16, iv. 12.

14. *Crispus and Gaius*] The special honour seems to have been accorded to Crispus of baptism by the hands of St Paul, because he was 'the chief ruler of the synagogue' (Acts xviii. 8). Gaius, 'mine host, and of the whole Church' (Rom. xvi. 23) must not be confounded with Gaius of Derbe (Acts xx. 4), nor with the Macedonian Gaius mentioned in Acts xix. 29. Gaius or Caius was a very common Roman name. The Epistle to the Romans was written at Corinth. Paley (*Horae Paulinae*, 1st Epistle to the Corinthians viii.) remarks on the minute yet undesigned agreement between the Epistles and the Acts. We must not fail to notice also that the Corinthian Church was by no means an exclusively Gentile community. See Acts xviii. 12, 13.

15. *in mine own name*] Rather, **into my own name.**

16. *Stephanas*] Probably the bearer of the Epistle. He is mentioned in ch. xvi. 15, 17.

17. *For Christ sent me not to baptize, but to preach the gospel*] "Even the less learned can baptize perfectly, but perfectly to preach the Gospel is a far more difficult task, and requires qualifications which are far more rare."—Augustine.

gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18—31. *God's Message not intended to flatter the pride of man.*

For the preaching of the cross is to them that perish 18
foolishness; but unto us which are saved it is the power of
God. For it is written, I will destroy the wisdom of 19
the wise, and will bring to nothing the understanding
of the prudent. Where *is* the wise? where *is* the scribe? 20
where *is* the disputer of this world? hath not God made
foolish the wisdom of this world? For after that in the wis- 21
dom of God the world by wisdom knew not God, it pleased

not with wisdom of words] Rather *discourse*, as in *v.* 5. Here the matter of the discourse as well as its expression is meant, though the latter is probably the predominant idea. For it is impossible to study the philosophy of the Apostolic and post-Apostolic period without seeing how much it consisted of word-play.

18—31. GOD'S MESSAGE NOT INTENDED TO FLATTER THE PRIDE OF MAN.

18. *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God*] Literally, **to them that are perishing foolishness, but to us who are being saved it is the** (or a) **power of God.** The connection of this verse with the preceding is not quite clear. It may, however, be thus explained: The doctrine of the Cross is folly to those who are perishing, because they conceive of some inherent excellence in humanity, whereas the Cross proclaims and justifies God's sentence of death against the human race. The same doctrine is the power of God to those who are in the way of salvation, because it is through faith in Christ's Blood alone that man can be justified from sin, crucified to the old man, and united to the new man which is created in righteousness and true holiness. To preach the Gospel, then, with wisdom of words, to exalt, that is, the human element, is to take away the power of the Gospel, and to make it in reality the folly which it is deemed to be by unspiritual men. Cf. Rom. i. 16, iii. 22; Eph. iv. 22, 23; Col. iii. 9, 10.

19. *For it is written*] In Isaiah xxix. 14.

20. *Where is the wise? where is the scribe? where is the disputer of this world?*] i.e. "the wise generally, the Jewish scribe, the Greek disputer."—Dean Alford. "The words 'of this world' apply not to the disputer alone, but to all three."—De Wette.

hath not God made foolish] Rather, **did not God make foolish, i. e.** when He proclaimed the Gospel of salvation through Christ. Cf. **Is. xliv. 25.**

21. *For after that in the wisdom of God the world by wisdom knew*

God by the foolishness of preaching to save them that
22 believe. For the Jews require a sign, and the Greeks seek
23 after wisdom: but we preach Christ crucified, unto the Jews
24 a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and

not God] We have here a contrast drawn between God's wisdom and that of man. Man's wisdom could but inquire and argue. God's wisdom had decreed that by such means man should only learn his weakness.

it pleased God by the foolishness of preaching] Rather, with the Rhemish version, *by the foolishness of* the *preaching*, i. e. of the gospel. The word translated *preaching* should rather be rendered *what is preached*. It is called foolishness (1) because 'those who were perishing' thought it so; (2) because it required no high intellectual gift, but simple faith in a crucified and risen Lord. This abnegation by man of his natural powers was the first step in the road to salvation. But we are not to suppose that after man had thus surrendered those powers to God in a spirit of childlike faith, he was not to receive them back regenerated and transfigured.

22. *the Jews require a sign*] The plural, 'signs' 'miracles,' is the better supported reading here. The Jews (Matt. xii. 38, xvi. 1; Mark viii. 11; Luke xi. 16; John ii. 18, vi. 30) required external attestations of the power of Christ, and especially that of the subjugation of the world to His kingly authority. The Greeks sought dialectic skill from one who aspired to be their teacher.

23. *but we preach Christ crucified*] The Christian doctrine was the very reverse of what Jews and Greeks demanded. Instead of Messiah upon an earthly throne, triumphant over his enemies, instead of a skilful and original disputant, the Christian preachers speak of a condemned criminal. As a temporal Prince He had no pretensions to notice. To the title of philosopher, at least in the Corinthian sense of the term, He had no claim. His one argument was His Life and Death. What wonder if this doctrine were to the Jews an offence, and sheer nonsense in the ears of the inquisitive and argumentative Greek?

a stumblingblock] The expression used here is the same as in the Septuagint version of Is. viii. 14.

24. *but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God*] His power enabled them to shake off the yoke of sin and conform their lives to the pattern of His. His wisdom consisted in speaking what He knew and testifying what He had seen (St John iii. 11), in declaring those heavenly truths hitherto concealed.

25. *Because the foolishness of God is wiser than men*, &c.] What was folly in the eyes of the Greek, or weakness in the eyes of the Jew, was yet far wiser and stronger than their highest conceptions. The re-

the weakness of God is stronger than men. For ye see your 26
calling, brethren, how that not many wise *men* after the
flesh, not many mighty, not many noble, *are called:* but God 27
hath chosen the foolish *things* of the world to confound the
wise; and God hath chosen the weak *things* of the world to
confound the *things which are* mighty; and base *things* of 28
the world, and *things* which are despised, hath God chosen,
yea, and *things* which are not, to bring to nought *things* that
are: that no flesh should glory in his presence. But of him 29 30
are ye in Christ Jesus, who of God is made unto us wisdom,

velation of God in the man Christ Jesus—the foolishness of God, the Infinite allying itself to the Finite—was the perfection of the Divine Wisdom; the crucifixion of sin in the Death of Christ—the weakness of God; God suffering, dying—was the highest manifestation of Divine Power, in that it destroyed what nothing else could destroy. For whosoever unites himself to Christ by faith in His Blood acquires the faculty of putting sin to a lingering death.

26. *For ye see your calling, brethren*] or perhaps, **Behold your calling.** So Vulgate, Wiclif and Tyndale. The Apostle adds an illustration of his paradox in *v.* 25. The truth is exemplified in the growth of the Christian Church. Its law of progress is the very opposite to that of all ordinary bodies. Not the powerful in rank, authority, and intellect, but the poor, the uneducated, the uninfluential, were first attracted to Christ, until by "a progressive victory of the ignorant over the learned, the lowly over the lofty, the emperor himself laid down his crown before the Cross of Christ."—Olshausen. Thus the real weakness of man and his incapacity unaided to attain to God were demonstrated, and God's object, the depriving humanity, as such, of all cause of self-satisfaction (*v.* 29), attained. It is necessary to add here that the word translated '*calling*' does not mean what we usually understand by the words *vocation in life*, but rather "*the principle God has followed in calling you*" (Beza); cf. Eph. iv. 1, where the same Greek word is translated *vocation*, and is followed by *wherewith*.

27. *to confound*] Literally **to disgrace, bring to shame.** That which is disgraced can have no ground for self-glorification.

28. *and things which are not*] i. e. 'things which by comparison are non-existent'—things which by the side of other things of higher importance in our human eyes appear to us as nothing. Yet these, in the counsels of God, are to change places, and more than change places, with things that are highly regarded in the sight of men.

30. *of him are ye in Christ Jesus*] Humanity is nothing in the sight of God, except it be created anew in Christ Jesus. By virtue of His Incarnation it becomes wisdom, not by means of human research but by Divine Revelation; righteousness, not by works done in obedience to law, but by the infusion of the Spirit of righteousness into

31 and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

Ch. II. *The wisdom of the Gospel discernible by the spiritual faculties alone.*

2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the
2 testimony of God. For I determined not to know any *thing*
3 among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much

the soul by Christ; sanctification, (i.e. the setting apart to the working of a principle of holiness), not by human merit, but by a Divine law of growth; redemption, (i.e. the paying the price of our deliverance from the captivity in which we were held by sin), because we were lost but for the Atonement made by Christ for our sins.

31. *He that glorieth, let him glory in the Lord*] The whole work of salvation is of God. The Corinthians, like many others since, were inclined to take some of the credit to themselves. The Apostle reminds them to Whom it is due. These words are a paraphrase of Jer. ix. 23, 24.

Ch. II. The wisdom of the Gospel discernible by the spiritual faculties alone.

1. *And I, brethren, when I came to you*] The Apostle now begins to justify his preaching. It was not that of one skilled in the fashionable argumentation of the day, and that for the reasons already set forth.

the testimony of God] St Paul's testimony concerning God; the witness he gave to His combined love and justice, manifested to the world in the Life and Death of Jesus Christ.

2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified*] He had come to deliver a testimony concerning God, and as we have seen, that testimony must needs result in the humiliation of man. Accordingly, its matter is very simple. All he knows is Jesus Christ, and even Him as having been reduced, in His humanity, to a condition which to the purely human apprehension appears one of the deepest disgrace. The words *and Him crucified* may be rendered thus, *and even Him as having been crucified.*

3. *And I was with you in weakness*] No personal advantages assisted his preaching: no eloquence, save that of deep conviction; no self-confidence; nothing but self-mistrust, anxiety, the deepest sense of unworthiness, combined with an infirmity of body, which was a great trial to the Apostle, and of which he makes frequent mention. See 2 Cor. x. 10, xi. 30; xii. 5, 7, 9, 10; Gal. iv. 13, 14.

trembling. And my speech and my preaching *was* not with 4
enticing words of man's wisdom, but in demonstration of the
Spirit and of power: that your faith should not stand in the 5
wisdom of men, but in the power of God.

Howbeit we speak wisdom among *them that are* perfect: 6
yet not the wisdom of this world, nor of the princes of this
world, that come to nought: but we speak the wisdom of 7
God in a mystery, *even* the hidden *wisdom*, which God
ordained before the world unto our glory: which none of 8

4. *in demonstration of the Spirit and of power*] Not persuasive (πειθοῖς) arguments, but appeals to the conscience and to the influence of a higher power. It is doubtful whether we should translate 'the Spirit' here, as though the Holy Spirit were meant, and more than doubtful whether we should interpret 'power' of miracles as generally understood. The Apostle is perhaps rather referring to that conviction of sin, righteousness and judgment (St John xvi. 8), which the Spirit of God produces in the spirit of man, and of the power to produce a change of heart and life which is the leading characteristic of the gospel. This view seems confirmed by the next verse, in which St Paul says that the ground of our faith is not the wisdom of men, but the power of God.

6. *Howbeit we speak wisdom*] Is there, then, no wisdom possible for a Christian? no sphere for the exercise of those faculties of the intellect which we received from God? the hearer may say. Certainly, says the Apostle, (for to say otherwise would be to contradict the Jewish Scriptures, especially Prov. i.—ix.), but it must take as its starting-point the truths revealed by Christ, and it will be proportionate, not to the secular knowledge or intellectual power of the inquirer, but to his moral and spiritual attainments, that is, to his proficiency in the doctrine of Christ.

among them that are perfect] Perfect, i. e. *full-grown, that which has reached its end*. The great majority of the Corinthians were at present babes in Christ (ch. iii. 1). Their notion of wisdom was earthly—argument, disputation, "free inquiry."

7. *the wisdom of God in a mystery*] The distinction between *faith*, *wisdom* and *knowledge* in St Paul's writings would appear to be this. *Faith* is the fundamental principle of Christianity, whereby the life of God in Christ is received into the heart; *wisdom* is the power of insight into things Divine revealed to faith; *knowledge* the effect of Christian experience and study upon him who possesses the life of faith. For *mystery* see ch. iv. 1.

hidden] Not only from men but also from angels and heavenly powers. See Rom. xvi. 25; Eph. iii. 10; 1 Pet. i. 12.

which God ordained before the world] Literally, **before the ages.** Cf. Acts ii. 23, iv. 28; Eph. iii. 9; Col. i. 26; Rev. xiii. 8. The whole scheme of man's redemption was in the mind of God from all eternity. The fall of man and his restoration, the wondrous fact of salvation

the princes of this world knew: for had they known *it*, they
9 would not have crucified the Lord of glory. But as it is
written, Eye hath not seen, nor ear heard, neither
have entered into the heart of man, *the things* which God
10 hath prepared for them that love him. But God
hath revealed *them* unto us by his Spirit: for the Spirit
11 searcheth all *things*, yea, the deep things of God. For what

through Christ, were decreed in the counsels of the Most High before the world was.

8. *which none of the princes of this world knew*] These words seem to be written for the instruction of the class of persons who attach importance to the opinions of those high in position and influence—the princes, or rather *rulers* of this world, its statesmen. Such persons, the Apostle points out, are apt, in spite of, or rather in consequence of, their worldly wisdom, to make strange mistakes. The crucifixion of Christ was a memorable instance of the shortsightedness of worldly policy. Not a single calculation of those who compassed the Saviour's death was destined to be fulfilled. Pilate did not escape the emperor's displeasure. Caiaphas (St John xi. 50) did not save Jerusalem. The Scribes and Pharisees did not put down the doctrine of Jesus.

the Lord of glory] The majesty of the Lord, designedly contrasted, says St Chrysostom, with the ignominy of the Cross. Perhaps there is also an allusion to "our glory" in the last verse, of which He is the source. Cf. St James ii. 1.

9. *But as it is written, Eye hath not seen*] There has been much discussion whence these words are derived, but they are quite sufficiently near to the passage in Is. lxiv. 4 to be regarded as a quotation from thence. It is unreasonable to require greater literal accuracy in the citation of words from the O. T. than is customary in a modern preacher, who is frequently content with giving the general drift of the passage he quotes. Such a practice was even more likely to exist in days when the cumbrous nature of books prevented them from being so readily at hand as at present. We can hardly suppose, with some modern divines, that the passage is a quotation from the liturgy of the Apostolic Church, for Origen, Chrysostom, and Jerome, are alike ignorant of the fact.

10. *for the Spirit searcheth all things, yea, the deep things of God*] In this and the next verse we gather (1) the personality of the Holy Ghost, (2) His distinction from the Father. He not only searches the deep things of God, which He could not be described as doing were He identical with the Father, but though on account of His perfect knowledge of the Mind of God He is likened to the spirit of man which is one of the component elements of his being, the Apostle speaks of the one as the 'spirit of a man which is in him,' but of the other as the Spirit which is from (ἐκ, proceeding out of) God.

searcheth] "The word to search is here indicative not of ignorance,

man knoweth the *things* of a man, save the spirit of man which is in him? even so the *things* of God knoweth no *man*, but the Spirit of God. Now we have received, not the spirit 12
of the world, but the Spirit which is of God; that we might know the *things* that are freely given to us of God. Which 13
things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual *things* with spiritual. But the natural man receiveth 14
not the *things* of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all 15

but of accurate knowledge, at least if we may judge from the fact that this is the very phrase the Apostle has used even of God, saying, 'He that searcheth the hearts knoweth what is the mind of the Spirit.'"—Chrysostom. The knowledge, in fact, as *v.* 11 shews, is of the same kind as the knowledge of the spirit of man concerning what passes within his breast, though, of course, infinitely more complete.

12. *Now we have received*] Literally, **we received**, i. e. when we became disciples.

that we might know] The word here signifies to perceive, rather than to gather by the exercise of the reason. Such things as the Spirit reveals to us are discerned as clearly by our spirits as the things visible to sense are discerned by the eye.

13. *comparing spiritual things with spiritual*] These words have been interpreted in several ways. (1) Wiclif renders them "*maken a liknesse of* (i.e. explaining) *spyritual things to goostli men.*" (2) The Vulgate and English versions render the Greek word by *compare*. (3) Some interpret, *explaining spiritual things in spiritual ways;* (Luther so renders it). (4) Another explanation is, *explaining spiritual things by spiritual*, i. e. interpreting the Revelation of God by the inward promptings of the spirit. The first would seem preferable and most agreeable to the context, for St Paul is speaking of the doctrine he delivered, which he says is unintelligible to the natural man, but capable of being brought home to the understanding of him who possesses spiritual qualifications.

14. *But the natural man receiveth not the things of the Spirit of God*] The natural man—(*animalis*, Vulgate), that is, the man whose perceptions do not extend beyond the region of the intellect, the part of his being which he has in common with the animal creation,—can never attain to the things of the Spirit. The term must not be understood in the same sense as our word *animal* now bears, i.e. as equivalent to sensual. Cf. Jude 19, where the word is translated *sensual* in our version.

because they are spiritually discerned] There is but little analogy between mental and spiritual discernment, or rather processes (see next note), which the Apostle has been contrasting throughout the

16 *things*, yet he himself is judged of no *man*. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Ch. III. 1—4. *The partizanship of the Corinthians a hindrance to spiritual progress.*

3 And I, brethren, could not speak unto you as unto

whole of this chapter. The one is the result of knowledge, investigation, argument: the faculties which produce the other are sharpened by self-discipline, humility, communion with God, love of Him and the brethren. To those who are thus exercised many things are clear which are mysteries to the most learned and the most acute.

15. *But he that is spiritual judgeth all things*] The word which is used in this and the preceding verse, which is translated *discerned* in the last verse, in the text of this verse by *judgeth*, and in the margin by *discerneth*, signifies in every other passage in the N. T. to *examine*, and is so rendered by the Vulgate (see Acts iv. 9, xii. 19; St Luke xxiii. 14, and ch. ix. 3). It must therefore be interpreted of the process rather than of the conclusion, of the exact scrutiny to which the spiritual man can subject all things, while he himself is beyond the scrutiny of others who do not possess the means of making it. "The Gospel in its essence is neither theoretic, abstract, nor reflective, nor even imaginative: it is historical, but this history is Divine. The preaching of the Gospel is a revelation of God's *doings*. When belief is well established, then, and then alone, may God's acts become subjects of theory or research among the members of the Church, and even then so far only as the whole investigation proceeds from faith. Of such an inquiry faith could never be the consequence. In God's Spirit alone has faith its origin."—Olshausen.

16. *For who hath known the mind of the Lord*] See note on i. 10. The Hebrew of Is. xl. 13, here quoted, has *spirit*, the Septuagint *mind*. St Paul here follows the Septuagint, which is nearer to the original than our version, 'Who hath directed the Spirit of the Lord?' The literal translation is, 'Who hath measured the Spirit of the Lord?' As none but the believer possesses the mind of the Lord, and as none can venture to assume a position of intellectual superiority to Him, the assertion in the preceding verse is established. The possession of this mind of Christ renders him who has it a mystery to him who has it not. The workings of his soul, thus enlightened by a higher power, are inscrutable to those who are destitute of spiritual vision. We must not omit to notice that in the passage which the Apostle here quotes as referring to Christ the original has JEHOVAH. See also Jer. xxiii. 18.

Ch. III. 1—4. THE PARTIZANSHIP OF THE CORINTHIANS A HINDRANCE TO SPIRITUAL PROGRESS.

1. *And I, brethren, could not speak unto you as unto spiritual*] The Apostle has said much of the superiority of the wisdom which is the result of spiritual illumination. He now warns the Corinthians

spiritual, but as unto carnal, *even* as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye 3 are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of 4 Apollos; are ye not carnal?

5—23. *Christian Ministers only labourers of more or less efficiency, the substantial work being God's.*

Who then is Paul, and who *is* Apollos, but ministers by 5 whom ye believed, even as the Lord gave to every man? I 6 have planted, Apollos watered; but God gave the increase.

that the majority of them do not possess it, or at best but in the scantiest measure, and thus remain on the threshold of the Christian life.

3. *For ye are yet carnal*] The word *carnal* conveys a stronger reproach than *natural* (ch. ii. 14). The latter, as we have seen, signifies the man whose hopes and desires are bounded by the limits of the physical principle of life. The former is applicable to those who are under the dominion of their sensual passions. He inculcates a truth which may seem strange to our ears when he tells his Corinthian converts that a taste for religious controversy is a sign of the strength of the animal nature in man. His language is less remarkable though not less true, when he reminds us (*v.* 2) that an appetite for religious strife prevents us from discerning the deeper truths of the Christian faith. If it be asked how 'they who are sanctified in Christ Jesus, called saints' can at the same time be carnal, we may answer, with Olshausen, that the spiritual man becomes carnal when he mingles his old unregenerate views with the new element of life he has received in Christ.

as men] Rather, **after the manner of men.**

4. *are ye not carnal?*] The majority of MSS. and versions read 'men' here, instead of 'carnal.' It is difficult to account for the latter word having crept into the text, if it be not the true reading, whereas its correction by a transcriber into carnal would seem obvious and natural. If it be the true reading, it must mean 'purely human,' not sharing that Divine, regenerate life which is the special privilege of faith.

5—23. CHRISTIAN MINISTERS ONLY LABOURERS OF MORE OR LESS EFFICIENCY, THE SUBSTANTIAL WORK BEING GOD'S.

6. *I have planted, Apollos watered; but God gave the increase*] The Apostle would lead his converts to rise from the thought of those who had ministered the Gospel to them, to the thought of Him whom they ministered. Man does but obey the Divine command in his ministerial work, the results are God's. See note on *v.* 9. It is to be observed that both here and in ch. i. 12, St Paul's account of him-

7 So then neither is he that planteth any *thing*, neither he
8 that watereth; but God that giveth the increase. Now he
that planteth and he that watereth are one: and every man
shall receive his own reward according to his own labour.
9 For we are labourers together with God: ye are God's hus-
10 bandry, *ye are* God's building. According to the grace of
God which is given unto me, as a wise masterbuilder, I
have laid the foundation, and another buildeth thereon.
But let every man take heed how he buildeth thereupon.

self and Apollos is in precise agreement with that of St Luke in the Acts. In Acts xviii. we read of the Church of Corinth being founded by St Paul. In the latter part of that chapter and in ch. xix. 1, we read of Apollos' visit to Greece, and his stay at Corinth. The remark in this Epistle is a purely incidental one, but it coincides exactly with the history. St Paul founded the Church, Apollos 'mightily convinced the Jews and that publicly,' thus carrying on the work St Paul had begun. See Paley, *Horae Paulinae*, 1st Ep. to Corinthians v., who points out the argument derivable from hence for the genuineness of both this Epistle and the Acts.

8. *he that planteth and he that watereth are one*] As though to make his depreciation of man as emphatic as possible, the Apostle uses the neuter gender here. The instruments are *one thing*, parts of a vast piece of machinery which God has put in motion for the salvation of the world. As channels of Divine grace it is our duty to forget their personality.

9. *For we are labourers together with God*] The Apostle now gives the argument another turn. From *man's* point of view the preachers of the Gospel are mere instruments in God's hands. Not so from God's. *He* regards them as responsible beings, responsible to Him for the work they do. But the results are still God's and God's alone. The ministers of Christ may be fellow-labourers with God, but the husbandry, the building, are God's, and not theirs.

10. *According to the grace of God which is given unto me, as a wise masterbuilder*] Rather, *which* was *given to me*, i. e. when he laid the foundation. St Paul now desires to identify himself with the teachers of the Corinthian Church, so far as they were really carrying on the work which he had begun. His object is to combat the individualism which had led the Corinthian Church astray. If their teachers be genuine ministers of Christ, it is but one work that they are carrying on. They are merely proceeding with the superstructure of that which the Apostle had founded. Comparison of their personal claims with those of St Paul, and still more an attitude of antagonism to him and to one another, are entirely out of place.

But let every man take heed] A fresh subject is here introduced. We are now told of what kind the labour of a minister of Christ is to be, and what his reward. There is, there can be, but One Foundation, but there are many ways of building on that foundation.

For other foundation can no *man* lay than that is laid, which 11
is Jesus Christ. Now if any *man* build upon this foundation 12
gold, silver, precious stones, wood, hay, stubble; every 13
man's work shall be made manifest: for the day shall declare
it, because it shall be revealed by fire; and the fire shall try
every man's work of what sort it is. If any *man's* work abide 14
which he hath built thereupon, he shall receive a reward. If 15
any *man's* work shall be burnt, he shall suffer loss: but he
himself shall be saved; yet so as by fire. Know ye not that 16

11. *than that is laid, which is Jesus Christ*] "He does not say τεθέντα, *laid*, but κείμενον, *lying*, of His own accord." Wordsworth. There is a reference here to the prophecy in Isai. xxviii. 16, which is quoted and applied to Christ in 1 Pet. ii. 6. See also Eph. ii. 20, and Ps. cxviii. 22, quoted and applied to Himself by Christ in Matt. xxi. 42. It is to be noticed that it is no doctrine *about* Christ, but *Christ Himself* that is laid as the foundation. For upon Christ every act of the Christian, every faculty the Christian possesses, nay, his very life depends. 'Without Me,' i. e. cut off from Me, separated from Me, 'ye can do nothing,' St John xv. 5. See also ch. i. 9, and note. "Without the evidence of this inward life in men, it is impossible to imagine either Christian or Church."—Olshausen. "The Apostle preached Christ—Christ the Example—Christ the Life—Christ the Son of Man—Christ the Son of God—Christ risen—Christ the King of Glory."—Robertson.

12. *Now if any man build upon this foundation*] It must be remembered that it is not the conduct of Christians, however applicable the principles here enunciated may be to it, but the doctrine of teachers which is spoken of here. The materials mentioned are of two classes, those that will endure fire, and those that will not. We may dismiss from our consideration such preaching as is dictated by vain-glory or self-interest, for the simple reason that it is not building upon Christ at all. The two kinds of preaching thus become, on the one hand that which leads to *permanent results*, the glory of God and the real well-being of man; and on the other, that which, though the offspring of a genuine zeal, is not according to knowledge.

13. *it shall be revealed by fire*] Rather, **it is revealed in fire**, being that in which the judgment day shall consist, i. e. in the fire of God's judgment, fire being one of His many attributes (Heb. xii. 29; Deut. iv. 24; ix. 3; Ps. l. 3; xcvii. 3; Is. lxvi. 15, 16; Mal. iii. 2, 3; 2 Thess. i. 8). As fire does, so does God in the end thoroughly search out and destroy all that is vile or refuse, all that is not thoroughly genuine and durable.

15. *yet so as by fire*] The absolute equality of all in the world to come is no part of St Paul's system. 'One star differeth from another star in glory' (ch. xv. 41). But the history of the Apostle himself is a sufficient evidence that God will not punish with the loss of His presence the man who has acted up to the highest dictates of a conscience not yet fully enlightened. The work perishes, but he

ye are the temple of God, and *that* the Spirit of God dwelleth
17 in you? If any *man* defile the temple of God, him shall
God destroy; for the temple of God is holy, which *temple* ye
18 are. Let no *man* deceive himself. If any *man* among you
seemeth to be wise in this world, let him become a fool, that
19 he may be wise. For the wisdom of this world is foolishness
with God. For it is written, He taketh the wise in
20 their own craftiness. And again, The Lord knoweth
the thoughts of the wise, that they are vain.
21 Therefore let no *man* glory in men. For all *things* are

who believed himself to be actively serving God when in fact he was doing nothing shall not be driven into the outer darkness. "Sincerity does not verify doctrine, but it saves the man; his person is accepted, though his work perish."—Robertson. Yet he will be saved 'so as by fire.' Surely the 'smell of fire' may be said to pass on him who sees all those works which he so honestly believed to be for God vanishing as worthless stubble in the searching trial which will 'purge away all the dross' of our human doings, and leave only what is of real value in God's sight.

16. *Know ye not that ye are the temple of God*] "Ναός, *sanctuary*, more sacred than ἱερόν; the Holy Place in which God dwells, ναίει."—Wordsworth. Another view of the subject is now abruptly introduced. The figure in *v.* 10 is resumed, but is applied, not to the ministers, but to the people. As the teachers are to avoid unprofitable questions and seek 'that which is good to the use of edifying,' so the taught are to shun all that may do harm to the temple of God, that is the Church at large, for what is true of the individual (ch. vi. 19) is true of the community. This figure of speech is a common one in the N. T. See 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; Heb. iii. 6; 1 Pet. ii. 5.

17. *If any man defile*] Rather, *if any man* **do hurt to** *the temple of God, to him shall God* **do hurt.** The word is the same in both members of the sentence, and cannot therefore be rendered by the word **defile.**

which temple *ye are*] Rather, **which** (i.e. holy) **ye are**, or more freely 'The temple of God is holy, and so are ye.' The implied syllogism is, The temple is holy; ye are the temple, therefore ye are holy.

18. *let him become a fool, that he may be wise*] Let him account himself a fool, put himself on a level with the ignorant and unintellectual, set no store by his worldly knowledge or intellectual powers, for they are of no account before God. A child-like willingness to be taught is the first step toward the true wisdom.

19. *it is written*] In Job v. 13.

20. *And again*] This passage occurs in Ps. xciv. 11.

21. *Therefore let no man glory in men*] We are to regard men as nothing in themselves, but in reference to their fellow-men solely as the instruments of a divine purpose, like all other things God has

yours; whether Paul, or Apollos, or Cephas, or the world, 22
or life, or death, or *things* present, or *things* to come; all are
yours; and ye *are* Christ's; and Christ *is* God's. 23

CH. IV. 1—7. *The true estimation of Christ's ministers and the true criterion of their work.*

Let a man so account of us, as of the ministers of Christ, 4
and stewards of the mysteries of God. Moreover it is 2

suffered to exist (*v.* 22), a purpose beginning and ending with God, Whose we are, and for Whom alone we have been called into being. Even death itself has a part in that purpose, since through Christ it has become the gateway to everlasting life. See Collect for Easter Eve.

23. *Christ is God's*] Even He is not existing apart and for Himself (cf. St John v. 19—30), but is for ever united and conjoined with His faithful ones in the God and Father of all. 'I in them and Thou in Me, that they may be made perfect in one.' St John xvii. 23.

CH. IV. 1—7. THE TRUE ESTIMATION OF CHRIST'S MINISTERS AND THE TRUE CRITERION OF THEIR WORK.

After having pointed out the light in which the teachers of Christianity should be regarded, the Apostle in this chapter goes on to point out the practical difference between those who preach themselves and those who preach Christ, and urges all to a life like his, that he may have no need of rebukes when he comes.

1. *Let a man so account of us*] 'Of the things of which we have spoken this is the sum.' We are not to be regarded for any qualifications we may have of our own, but simply as 'the servants of the Most High God.'

and stewards of the mysteries of God] Literally, **house-ruler,** or **house-feeder.** Cf. German *Hauswalter* from *walten* to rule, and the English *house-keeper.* What a steward's office is, we learn from St Matt. xxiv.. 45. And he is appointed to dispense the *mysteries* of the Gospel. This word is derived from a word signifying *to close, to shut,* and was in the old Greek civilization used to denote those rites which were only permitted to the initiated, and were kept a strict secret from the outside world. Of such a kind were the well-known Eleusinian mysteries, which were kept every fifth year at Eleusis in Attica, the rites of the Bona Dea, which were observed at Rome, and those of Isis and Mithras, which were of Egyptian and Persian origin. (See Article "Mysteria" in Smith's *Dictionary of Antiquities.*) The word is used in Scripture in two senses, (1) for things hidden from the ordinary understanding, (2) of things formerly concealed in the counsels of God but revealed to those who believe the Gospel. We have examples of the former meaning in ch. xiii. 2 and xiv. 2 of this Epistle, in 2 Thess. ii. 7, and in Rev. i. 20. The latter sense is met with in Rom. xvi. 25; Eph. iii. 9; Col. i. 26, &c. The present

3 required in stewards, that a man be found faithful. But
with me it is a very small *thing* that I should be judged of
you, or of man's judgment: yea, I judge not mine own self.
4 For I know nothing by myself; yet am I not hereby
5 justified: but he that judgeth me is the Lord. Therefore

passage appears to include both meanings. The ministers of Christ are to nourish their people on the knowledge of the truths of His Gospel, a knowledge (ch. ii. 10—16) revealed only to the spiritual. No instance of the word in its more modern Greek sense of *Sacraments* is to be found in Holy Scripture. In the Septuagint it is frequently found in the Apocrypha (as in Tobit xii. 7, 11), but the only instances of its occurrence in the Canonical books are in the Septuagint translation of the book of Daniel, ch. ii. 18, 19, 27—30, 47, ch. iv. 9 (where it is the translation of a Chaldaic word signifying "a thing hidden," which in our Authorized Version is translated *secret*) and in Is. xxiv. 16, where, however, the translators, as those of the Vulgate, appear to have been misled by the similarity of the Chaldee word to a Hebrew one. Luther, Ewald, and the English version translate the word by 'leanness.' It is also found in some editions in the Greek of Prov. xx. 19. Cf. for similar sentiments to the above passage, Tit. i. 7, and 1 Pet. iv. 10.

2. *Moreover it is required in stewards*] The majority of MSS and versions read *here* at the beginning of this verse. The sense would then be, "in this world, moreover, it is customary to make diligent inquiry for a trustworthy man."

3. *But with me it is a very small thing that I should be judged of you, or of man's judgment*] Faithfulness is no doubt more urgently required in the discharge of this duty than of any other. But it is not man's province to make the inquiry, but God's. The word translated *judged* is the same which is used in ch. ii. 14, 15, and should be translated 'tried,' 'examined.' As the Apostle 'could not speak unto the Corinthians as spiritual' (ch. iii. 1), for they were 'men' and 'walked as men' (*vv.* 3. 4), so he altogether refuses to admit their right, or that of any other purely human tribunal, to institute an inquiry into his motives. The word translated *judgment* is 'day' in the original. As instances of the use of the word *day* as in some sense equivalent to judgment, we may adduce the Latin *diem dicere*, to appoint the day of trial, and our word *daysman*, i. e. arbitrator, as in Job ix. 33. So Chaucer, *Chanounes Yemannes Tale*, lines 15, 16:

> "Lene me a mark, quod he, but dayes thre
> And *at my day* I will it quyte the."

And the Dutch *dagh vaerden* to fix a day, *daghen* to cite, as in a legal process.

4. *For I know nothing by myself; yet am I not hereby justified*] '*I know nothing by myself*' (*I know nought by myself*, Tyndale) signifies I know nothing *against* myself, like the Latin "*nil conscire sibi*" in Hor. *Ep.* i. 61, or the *nil mihi conscius sum* of the Vulgate here. The expression "I know nothing by him," as equivalent to

judge nothing before the time, until the Lord come, who both will bring to light the hidden *things* of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

And these *things*, brethren, I have in a figure transferred 6
to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above *that* which is written, that no

"I know nothing against his character" is a common one in the North of England. Instances of this expression in old English writers may be found in *Davies' Bible English*. St Paul, as in Acts xxiii. 1, gives the Corinthians to understand that he is not aware of any *wilful* dereliction of duty on his part. See 2 Cor. i. 12. We can hardly suppose that one who was so conscious of his many infirmities (see ch. ix. 27, xv. 9; Eph. iii. 8; 1 Tim. i. 13, 15) supposed himself to be altogether free from faults. The next verse implies the contrary, and we read in an Epistle written long afterwards (Phil. iii. 13), that he did not consider himself 'already perfect,' but as pushing on towards his only ideal of perfection, the character of his Master, Jesus Christ.

yet am I not hereby justified] "There may be many sins which we commit without being aware of them."—Chrysostom. Consequently God, and He alone, has power to pronounce sentence upon our doings.

5. *Therefore judge nothing before the time*] The precept is here applied to the relation of teacher and taught which is laid down generally in St Matt. vii. 1 and Rom. ii. 1. It is our duty to listen to the teaching of God's ministers, test it humbly yet candidly and sincerely, by the aid of God's word, to 'hold fast that which is good' and act upon it (1 Thess. v. 21), but to avoid all scrutiny and imputation of motives, since to search the heart is the prerogative of God alone. "Learn not to judge, for we do not know the secrets of the heart. We judge men by gifts, or by a correspondence with our own peculiarities, but God judges by fidelity."—Robertson.

6. *And these things, brethren, I have in a figure transferred*] The word in the Greek translated *in a figure transferred* signifies to *change the shape of*. The Vulgate renders *transfiguravi*, Wiclif *transfigured*, Tyndale *described in mine own person*, the Geneva version, *I have figuratively described in mine own person*. St Paul changes the names of the persons, substituting himself and Apollos for the teachers most in repute at Corinth, that he might thus avoid personality. But the principles laid down in the preceding chapters were to be applied universally.

not to think of men above that which is written] The words *to think* are not to be found in many ancient copies. In that case we must translate, *that ye may learn in us the precept, Not above what is written.* Wordsworth quotes in illustration of the construction:

"Observe
The rule of *not too much*, by Temperance taught."
Paradise Lost, Bk. XI. l. 528.

is written] i.e. in the Old Testament Scriptures. We have no certainty that any part of the New Testament was written at this time,

7 one of you be puffed up for one against another. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8—16. *Contrast between the Corinthian Teachers and St Paul.*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would *to God* ye did reign, that we also 9 might reign with you. For I think that God hath set forth

save the two Epistles to the Thessalonians, and probably that to the Galatians. The only place in the New Testament where the term Scripture is applied to the books of the New Testament is 2 Pet. iii. 16. See ch. ix. 10; x. 11; xv. 3, 4, 45, 54. St Paul either refers to Jer. ix. 23, 24, or to passages which speak of God as the source of all knowledge, such as Deut. xvii. 19, 20; Josh. i. 8; Ps. i. 2, cxix. 99, 100; Prov. viii. ix., &c.

7. *For who maketh thee to differ from another*] Cf. St John iii. 27; James i. 17. All the gifts they had received were of God, and this fact excluded as a matter of course all boasting or self-satisfaction. The Vulgate translates 'maketh thee to differ' by *discerno*, with the signification given above. This throws a light on the meaning of our English word *discern* in ch. xi. 29, where see note.

glory] Rather, perhaps, **boast.** See note on ch. v. 6.

8—16. CONTRAST BETWEEN THE CORINTHIAN TEACHERS AND ST PAUL.

8. *Now ye are full, now ye are rich*] Here we have one of the sudden turns of feeling so remarkable in the Apostle's style. Abruptly breaking off at the word 'boast,' he dashes off into an animated and ironical apostrophe. 'I may well say 'boast' for boasting is your crying sin, but it is boasting in yourselves, not in God. All your wants spiritual and temporal now are satisfied, you have become rich, you are reigning like kings. But in your self-satisfaction you give not a thought to those whose labours have made you what you are. Would that it were really with you as you imagine it to be! Then we might hope for some remission of our trials, distresses, humiliations. But at present all the sorrow, suffering, shame is ours, while either in fact or in fancy you are enjoying all the good things given to Christians, immunity from suffering, quiet of conscience (Rom. viii. 1), wisdom, honour, inward satisfaction.' The word translated *full* has the sense of being satiated with good things, (Vulgate, *saturati*). Some editors read the verse as a series of questions. But the affirmative form strengthens the irony of the passage.

without us] Though St Paul had admitted the Corinthians into the same blessings as he enjoyed himself, he had no share in *their* blessings.

and I would to God ye did reign, that we also might reign with you] The Apostle does not regard the persecutions and distresses he underwent

us the apostles last, as *it were* approved to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in 10
Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both 11
hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with 12
our own hands: being reviled, we bless; being persecuted,

as desirable for their own sake, but only as means to an end. The empire of evil is not to be destroyed without a conflict, and the sufferings endured by Christ's servants are the evidences that it is going on. But the best of those who are thus contending for the truth may lawfully wish that the conflict were over and the reign of the saints begun. Such a wish, in fact, appears to be expressed by the words, 'Thy kingdom come.'

9. *For I think that God hath set forth us the apostles last, as it were approved to death*] So the original version of 1611. Our modern Bibles read *appointed* with Tyndale and Cranmer. Cf. ch. xv. 31; Ps. xliv. 22; Rom. viii. 36; 2 Cor. iv. 11. It is possible that we have here, as in 1 Thess. iv. 17, an expression of that expectation of Christ's speedy coming which we know was general among the Christians of the Apostolic age. We know (Mark xiii. 32) that the Apostle's inspiration did not extend to this subject. However this may be, the Apostles are represented as coming last in a procession of gladiators, as devoted to death, (Tertullian renders the word *bestiarios*, "appointed to fight with beasts," see ch. xv. 32,) and the whole universe, angels and men, as spectators of the conflict. Cf. Heb. x. 33; xii. 1. The image is taken from the Isthmian games which were held near Corinth. See notes on ch. ix. 24—27.

10. *We are fools for Christ's sake*] Rather, **on account of Christ,** i.e. on account of His doctrine, which was looked upon as folly (ch. i. 23; ii. 14).

ye are wise in Christ] *Prudent*, Wiclif; *prudentes*, Vulgate. It is scarcely necessary to explain that this language is ironical. They were unquestionably 'prudent' in this, that they spared themselves the labours and anxieties in which St Paul was so 'abundant' (2 Cor. xi. 23).

11. *Even unto this present hour we both hunger, and thirst*] The Apostle would point out to his converts the true glory of the Christian minister. Labour and suffering for Christ's sake are the marks of the servants of God, not self-conceit and self-praise.

12. *and labour, working with our own hands*] Consult Paley, *Horae Paulinae*, 1st Ep. to Corinthians, No. vi., for a full discussion of the remarkable coincidence between this passage and the speech to the Ephesian elders in Acts xx. 34, where, though the words were spoken on a different occasion, and are related by a different author, we find statements exactly corresponding. St Paul, in this Epistle written from Ephesus, and in that speech spoken at Ephesus, states that he laboured with his own hands there, and in both cases the remark is dropped undesignedly. The coincidence is the best proof possible of the

13 we suffer *it:* being defamed, we intreat: we are made as the
filth of the world, *and are* the offscouring of all *things* unto
14 this day. I write not these *things* to shame you, but as my
15 beloved sons I warn *you.* For though you have ten thousand
instructors in Christ, yet *have ye* not many fathers: for in
16 Christ Jesus I have begotten you through the gospel.
17 Wherefore I beseech you, be ye followers of me. For this

genuineness both of Epistle and narrative. See also ch. ix. 6 and Acts xviii. 3; 1 Thess. ii. 9; 2 Thess. iii. 8.

being reviled, we bless] Compare St Matt. v. 5, 38—45; St Luke xxiii. 34; St John xviii. 23; 1 Pet. ii. 23.

13. *we are made as the filth of the world*] The word here translated *filth* means (1) *that which is removed by cleansing* and (2) an *expiatory sacrifice*, one who is delivered up to destruction, like Jonah, to save others as guilty as himself. St Paul does not assert that he *is* such a sacrifice, but that he is *like* one, because by his sorrows and sufferings many souls are brought to Christ. Cf. Col. i. 24, and Bp Wordsworth *in loc.*

and are the offscouring] Literally, **as** *the offscouring.* This word in the original is derived from a verb signifying to rub, scrape, shave. It has similar significations to the preceding: (1) *that which is removed by rubbing*, (2) *a sacrifice for the benefit of others.* Suidas in his Lexicon states that it was a custom among the Greeks in times of calamity to cast a victim into the sea as a sacrifice to appease Poseidon, the god of the sea, with the words, "Be thou our offscouring." In virtue of the humiliations and distresses endured by St Paul, he represents himself as becoming the refuse of mankind, in order that by this means he may bring blessings innumerable within their reach. So Tobit v. 18, "Let the money *be sacrificed as nought* for the sake of the child;" and Ignatius (to the Ephesians, ch. 8), "I am your *off-scouring*," i.e. I am undergoing these afflictions for your sakes, and similarly in the Epistle attributed to St Barnabas (ch. 6), in all which places the same **word** is used.

of all things] Better, **of all men.**

14. *I write not these things to shame you, but as my beloved sons I warn you*] The object of the foregoing passage might be mistaken, and therefore the Apostle refers to the mutual relation between himself and the Corinthian Church. His object is not reproach, but the amendment of their lives. It is the rebuke of a father, not the strong language of a man justly indignant.

15. *yet have ye not many fathers*] We have here an interesting example of the fact that the *spirit* rather than the letter of Christ's commands is to be observed, and that one passage of Scripture is not to be strained so as to contradict another. 'Call no man your father on earth,' says Christ (St Matt. xxiii. 9): that is, as explained by the present passage, in such a spirit as to forget Him from whom all being proceeds.

17—21. *Mission of Timothy, to be followed, if ineffectual, by strong measures on the part of St Paul himself.*

cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though 18
I would not come to you. But I will come to you shortly, 19

in Christ Jesus I have begotten you] i.e. because Jesus Christ dwells in His ministers, and their work is His. Cf. ch. iii. 5—9.

16. *be ye followers of me*] Literally, **imitators.** Vulgate, *imitatores.* St Paul's was no spurious humility, such as has too often taken the place of real gospel humility in the Christian Church. He could venture to refer to his own example, where his conscience told him he had honestly striven to carry out his Master's commands.

17—21. MISSION OF TIMOTHY, TO BE FOLLOWED, IF INEFFECTUAL, BY STRONG MEASURES ON THE PART OF ST PAUL HIMSELF.

17. *For this cause have I sent unto you Timotheus*] Literally, **I sent,** i. e. before this epistle was written, see note on ch. xvi. 10. St Paul's affection for the gentle and somewhat timid Timothy is a remarkable trait in his character. From almost the beginning to the end of his ministry he had, not even excepting St Luke, no more trustworthy, affectionate, and faithful friend, nor one who more thoroughly understood his mind. Cf. Phil. ii. 19, 20, 22; 1 Thess. iii. 2; 1 Tim. i. 3; 2 Tim. iii. 10. It may be also valuable to remark how the common life of the believer and his Lord is ever present with St Paul. If Timothy is 'faithful and beloved,' it is 'in the Lord;' if St Paul has 'ways,' they are 'in Christ.' For Timothy's parentage and connexion with the Apostle, see 2 Tim. i. 5, and Acts xvi. 1. It will be observed that the statement here undesignedly made is in precise agreement with Acts xix. 22. See Paley, *Horae Paulinae, in loc.*

my beloved son, and faithful in the Lord] rather, **my beloved and faithful child** *in the Lord*, implying that Timothy owed his conversion to the Apostle, cf. 1 Tim. i. 2, 18; 2 Tim. i. 2; where the same word is used which is here translated 'son.'

who shall bring you into remembrance] A delicate hint that they had forgotten them.

my ways which be in Christ] An equally delicate hint that they are not St Paul's ways only.

as I teach every where in every church] An additional reason why they should not be set aside at Corinth.

18. *Now some are puffed up, as though I would not come to you*] See note below, ch. v. 2. As the whole of the Second Epistle to the Corinthians shews (see for instance, ch. x. 2), there were those at Corinth who depreciated St Paul's authority. Such persons persuaded themselves that they had so undermined his reputation that he would

if the Lord will, and will know, not the speech of them which
20 are puffed up, but the power. For the kingdom of God *is*
21 not in word, but in power. What will ye? shall I come unto
you with a rod, or in love, and *in* the spirit of meekness?

not dare to come again to Corinth, and they grew more self-asserting in consequence. But though St Paul submitted to contempt and insult from without, he demands the respect due to his office from those within. He bore the reproach of the infidel and scoffer: among his own people he acts upon the precept, 'Let no man despise thee.' Paley remarks on the undesigned coincidence between this passage and 2 Cor. i. 15—17; ii. 1. It appears that there had been some uncertainty about the Apostle's visit. It was this which had led some of his opponents to assert that he would never shew his face at Corinth again.

19. *if the Lord will*] See James iv. 13—15, who "justly derides that rashness among men, in that they plan what they shall do ten years hence, when they are not certain that they shall live another hour." Calvin *in loc.* The Roman Catholic commentator, Estius, makes a similar observation.

not the speech of them which are puffed up, but the power] The power that is derived from Christ, which He Himself possessed to influence the heart of man. Such seems to be the more usual meaning of the word δύναμις in St Paul's Epistles. Cf. Rom. i. 16; 1 Cor. ii. 4, &c. It includes, no doubt, the power of working miracles, for with one or two exceptions, the miracles of the gospel were manifestations of Christ's power to deliver humanity from the dominion of evil and its consequences.

20. *not in word, but in power*] See note on ch. i. 5, where the word here used is translated *utterance*. In the last verse it is translated *speech*. Like our words *sermon* and *discourse*, it contains within itself the notion of matter and oral delivery. Of what the Apostle meant by *power*, we are scarcely fit judges. We have been too familiar with them from childhood to be able to comprehend what *power* the Apostles' words must have had upon the hearts and lives of those who heard them. We may gain some slight idea by comparing them with the best passages of the earliest Christian writers after the Apostles; and still more by comparing them with the utterances of the Greek sophists and dialecticians of the time. The kingdom of God, St Paul would remind his hearers, i. e. His sovereignty over the human heart, is not simply an affair of the intellect, but of the spirit. It does not consist in the acceptance or establishment of certain propositions, but in influence over the life and conscience.

21. *with a rod*] That is either (1) with some commentators, e. g. Chrysostom, the resolution to deliver the rebellious over to Satan (see next chapter). If this be the case, the word 'power' in the last verse must include power to do harm. But it is better (2) to refer the expression to the severity of language which the Apostle would be compelled to use, if there were no signs of improvement when he came. This falls in best with the fatherly relation, involving of course the

CH. V. 1—8. *The case of the incestuous person.*

It is reported commonly *that there is* fornication among 5
you, and such fornication as is not so much as named
amongst the Gentiles, that one should have *his* father's wife.
And ye are puffed up, and have not rather mourned, that he 2

idea of correction, in which he describes himself as standing towards the Corinthian Church. See *v.* 15, and compare Prov. xiii. 24; xxiii. 13, 14, &c. The words 'spirit of meekness' in the last part of the verse confirm this last interpretation. The literal translation is '*in* a rod,' referring to the *spirit* in which the Apostle was to come. 'Am I to come to you in a spirit of correction, or in a spirit of meekness?'

CH. V. 1—8. THE CASE OF THE INCESTUOUS PERSON.

1. *It is reported commonly that there is fornication among you*] This explains the mention of the 'rod' in the last verse.

and such fornication as is not so much as named amongst the Gentiles] Two considerations of some importance, bearing on Church history, are suggested by this passage. The first is, that we must dismiss the idea, that the Christian Church at the beginning of its career was a pattern of Christian perfection. The Corinthian community, as described here and in chap. xi. 21, was lamentably ignorant of the first principles of Christian morality and Christian decency, and we see how the Apostles had to begin by laying the very foundations of a system of morals among their depraved heathen converts. It is probable that nowhere, save in the earlier years of the Church at Jerusalem, was there any body of Christians which was not very far from realizing the Christian ideal, and which was not continually in need of the most careful supervision. The second point is that St Paul's idea of discipline seems to have differed greatly from the principles which were creeping into the Church at the end of the second century. See *v.* 5, and compare it with 2 Cor. ii. 5—8, which seems plainly to refer to the same person. In spite of the gravity of the crime—it would seem (2 Cor. vii. 12) that it was committed while the father was alive—we find here nothing of the long, in some instances life-long, penance which had become the rule of the Church for grave offences before the end of the third century. It is, perhaps, hardly necessary to remark that by the words '*father's wife*,' *stepmother* is meant. But the language of the Apostle seems to imply that she had been divorced by the father and married to the son, a proceeding which the shameful laxity of Corinthian society rendered possible. See note on ch. vii. 10. Estius, however, thinks that the son was living publicly with his father's wife, as though she were his own.

2. *And ye are* (lit. **have been**) *puffed up, and have not rather mourned*] *Puffed up.* Vulgate, *inflati.* Tyndale, *ye swell.* Wiclif, *are bolnun*, i. e. swollen with pride. It sheds a terrible light upon the self-satisfaction of the Corinthian Church, that it was not disturbed by such a scandal as this.

that hath done this deed might be taken away from among
3 you. For I verily, as absent in body, but present in spirit,
have judged already, as though I were present, *concerning*
4 him that hath so done this *deed*, in the name of our Lord
Jesus Christ, when ye are gathered together, and my spirit,
5 with the power of our Lord Jesus Christ, to deliver such a one

might be taken away from among you] The power of excommunication, that is of separating from the Christian society those whose lives were a disgrace to the Christian profession, has always been a power claimed by the Church of Christ. Our own Church declares that it is "much to be wished" that such discipline could be restored among ourselves. But the power has unquestionably been misused, and the consequence of its abuse has been to a great extent to take away its use.

3. *I verily, as absent in body*] Cf. Col. ii. 5; 1 Thess. ii. 17. Here we have the method of excommunication pursued in the Apostolic Church. It is important to observe it narrowly. First, it is to be remarked that the Apostle is acting not only as the president, but as the founder of the Corinthian Church. Next we remark that the whole Church at Corinth was associated with him in the work. "When ye are gathered together, and my spirit." Hence it came to pass that in primitive times it was usual for such acts of discipline to be carried out in the presence of the Church or congregation in which the offender was accustomed to worship. Thirdly, it is observable that such excommunication was pronounced 'in the Name of our Lord Jesus Christ,' that is, with His authority and in accordance with His Divine Law of purity and love, whereby, while hating the sin, He desired to convert the offender.

have judged already] This may either be taken (1) as in the Authorized Version, with the word *concerning* inserted before *him that hath so done this deed*, or (2) these last words may be regarded as the accusative after "deliver," and the word "judged" taken absolutely. The former appears preferable, but the whole passage is very intricate.

concerning him that hath so done this deed] Literally, **he that hath perpetrated this deed in such a manner**, i.e. as though to add to the guilt and shame of it by his way of doing it.

4. *in the name of our Lord Jesus Christ*] This may be taken (1) with 'I have judged' in *v.* 3; (2) with *when ye are gathered together*, or (3) with *to deliver such a one unto Satan*. Of these (1) and (3) are preferable to (2), which would involve an awkward inversion in the order of the words. It implies either (1) the solemn promulgation of the sentence by St Paul, in the name and with the authority of Christ, or (2) the equally solemn delivery of the offender over to Satan. *All* assemblies of the Christian Church were gathered together in the Name of Christ.

with the power of our Lord Jesus Christ] This has been taken (1) with *when ye are gathered together*, and (2) with *to deliver such a one unto Satan*. The former is preferable. The Corinthian Church, when

unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not 6
good. Know ye not that a little leaven leaveneth the whole

assembled in the Name of Christ, and acting under the authority of its chief pastor, one of Christ's Apostles, was armed with a spiritual power from Jesus Christ to pronounce and carry out the awful sentence which follows.

5. *to deliver such a one unto Satan for the destruction of the flesh*] Two explanations of this passage demand our notice. (1) It has been understood of excommunication, as though he who was excluded from the Christian Church was thereby solemnly given back to Satan, from whose empire he had been delivered when he became a Christian. The 'destruction of the flesh' and the salvation of the spirit are then explained to mean that mortification of carnal concupiscence and that amendment of life which the sentence is calculated to produce. But it is better (2) to understand it of some temporal judgment, such as befell Job in the Old Testament, Ananias, Sapphira, and Elymas the sorcerer, in the New. Such an idea was common among the Rabbis (see Stanley's note). It falls in with such passages as St Luke xiii. 16; 2 Cor. xii. 7 (where 'messenger' may be translated 'angel'), as well as with ch. xi. 30 in this Epistle. The punishment was intended for the discipline and ultimate recovery of the spirit. Some have doubted whether this is possible, but we may bear in mind the acute remark of Meyer, that though "it is with an antichristian purpose that Satan smites the man, against his own will the purpose is made to serve God's aim of salvation." He also notices that it is not the *body* but the *flesh*, i.e., carnal appetite, that is to be destroyed by the chastisement. A similar instance of delivery to Satan is to be found in 1 Tim. i. 20. Whether the power was confined to the Apostolic age or not is a point we cannot determine with certainty.

such a one] The force of the expression in the original is *a man of that sort*, the person capable of such a deed.

that the spirit may be saved in the day of the Lord Jesus] "Human punishment rests upon three grounds: (1) it is an expression of Divine indignation; (2) it aims at the reformation of the offender; (3) the contagious character of evil; a little leaven leaveneth the whole lump."—Robertson. For *the day of the Lord Jesus* see ch. iii. 13, iv. 5, and Rom. ii. 5, 16.

6. *Your glorying is not good*] Rather, **that state of things of which you glory is not good.** The word here translated *glorying* signifies that whereof a man glories, and is so translated in Rom. iv. 2. Cf. ch. ix. 15, 16; 2 Cor. i. 14, v. 12, ix. 3, &c., where the same word is used, but is variously translated in our version. The Corinthians are once more reminded how little cause they had for self-glorification. As long as they permitted such an offender to defile their society they were in a measure partakers of his sin.

a little leaven leaveneth the whole lump] The presence of a very small amount of evil in the Christian society imparts a character to the whole

7 lump? Purge out therefore the old leaven, that ye may be
a new lump, as ye are unleavened. For even Christ our
8 passover is sacrificed for us: therefore let us keep the feast,

—a truth only too fully exemplified in the after-history of the Christian Church. From the evil that has crept into the Christian society men have taken occasion to deny its divine origin. The student of history will remember how dexterously Gibbon contrives to throw discredit upon Christianity by enlarging upon the shortcomings of the early Church, and by evading the comparison between its moral elevation and the shocking demoralization of heathen society. The same words are to be found in Gal. v. 9.

7. *Purge out therefore the old leaven*] Reference is here made to the Jewish custom of searching for leaven, which is mentioned in the Talmud, and which probably existed in the Apostles' time. Because Scripture speaks of 'searching Jerusalem with candles,' Zeph. i. 12, they used to carry out this custom of searching for leaven with great strictness, taking a candle and "prying into every mousehole and cranny," as St Chrysostom says, so as to collect even the smallest crumb of leavened bread, which was to be placed in a box, or some place where a mouse could not get at it. This ceremony, as Lightfoot tells us (*Temple Service*, ch. XII. sec. 1) was prefaced by the prayer, "Blessed be Thou, O Lord our God, the King everlasting, Who hast sanctified us by Thy commandments, and hast enjoined the putting away of leaven." The custom exists among the Jews to this day. The scrupulous care in removing the smallest particle of the bitter substance adds force to St Paul's injunction. Not the slightest trace of bitterness and vice and wickedness was to be left among Christians, since they kept continual feast upon the Flesh and Blood of the Paschal Lamb, even Jesus Christ. See the discourse in St John vi., itself delivered before a Passover.

that ye may be a new lump, as ye are unleavened] **as ye are (called to be) unleavened**, i. e. purged free from 'vice and wickedness' (*v.* 8), "so be also in fact." See note on ch. i. 2, and Rom. vi. 3, 4. The Christian community was to be a 'new lump,' because it was placed among men as a new society—a society, the object and aim of which was to keep itself free from the defilements of the rest of the world. The word translated *lump* signifies properly a mass of dough, from a verb signifying *to mix, knead.*

Christ our passover] Meyer here remarks that St Paul regards Christ as having been slain on the day of the Paschal Feast. We may add that he also explains how the Last Supper was called by Christ a Passover (St Luke xxii. 15). For in truth it was a real Passover, though not the Passover of the old, but of the new Law, a standing witness to the fact that Christ has become our continual food (cf. Aquinas, *Lauda Sion*, cited by Dean Stanley, "Novum Pascha novæ legis"). Christ was the Passover, (1) because He was the Lamb slain from the foundation of the world (Rev. xiii. 8), of which the Paschal Lamb was a type (cf. St John xix. 36); (2) because His Blood, sprinkled on the soul, delivers us from the destroying angel; (3) because we feed on His

not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9—13. *Application of the same principle to offenders generally.*

I wrote unto you in an epistle not to company with 9

Flesh and Blood (St John vi. 51—57), and are thereby nourished for our escape from the 'land of Egypt, the house of bondage.' This is why we are to purge out the old leaven, because Christ, the Paschal Lamb, has been slain, and we are bidden to keep perpetual feast on Him. It is not improbable (see ch. xvi. 8) that this Epistle was written about the time of the Passover. On this point consult Paley, *Horae Paulinae in loc.*

is sacrificed] Literally, **was sacrificed**, i. e. once for all. Cf. Heb. vii. 27, ix. 25, 26, x. 10. The more literal translation of the passage is, **for our Passover was sacrificed, even Christ.**

8. *keep the feast*] Rather, **keep festival**, referring to the perpetual feast the Christian Church keeps on the Flesh and Blood of her Lord. Not '*the* feast' as in our version, which would imply some particular festival.

malice and wickedness] Rather, perhaps, *vice* and wickedness, cf. ch. xiv. 20.

sincerity and truth] The word here translated *sincerity* is derived either (1) from a word signifying to revolve, as though rejecting by its rapid revolution all extraneous matter, or (2) by most etymologists as from *the rays of the sun*, which by their searching character would immediately reveal the presence of any impurity. It would, therefore, seem to mean transparent honesty of purpose and character.

9—13. APPLICATION OF THE SAME PRINCIPLE TO OFFENDERS GENERALLY.

9. *I wrote unto you in an epistle not to company with fornicators*] From the particular case, and the reflections it suggested, we now come to general rules of conduct on this subject. The Apostle would not have his converts flee from the world, as so many did in later ages, but remain in it and leaven it. This course must bring them into contact with many ungodly men, whose evil example they must not follow, but whom they cannot altogether avoid, unless they would retire altogether from the active business of life. But if any member of the Church bring dishonour on the Christian name by such sins as those which are named, the Christian is bound to shew his sense of such flagrant inconsistency and hypocrisy, by refusing even to sit down to a meal with him. It is not difficult to follow the spirit of such an exhortation now, though it may be impossible to observe its letter. We cannot help meeting men of depraved morals and irreligious lives in business or in general society; we can, nay we *must*, refrain from making such persons our associates and intimates.

10 fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idola-
11 ters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any *man that is* called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;
12 with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them
13 that are within? But them that are without God judgeth. Therefore put away from among yourselves *that* wicked *person.*

in an epistle] The Greek has *the* Epistle, and as in 2 Cor. vii. 8 the same words are used in reference to this Epistle, it has been concluded that mention is here made of a former Epistle which is now lost. Estius calls attention to the fact that in 2 Cor. x. 10 St Paul speaks of his 'letters' as though he had written more than one to the Corinthian Church. It is not probable that all St Paul's letters have come down to us, and therefore we may conclude, with the majority of commentators, that the reference is to an Epistle no longer extant.

10. *or with the covetous*] The word used here in the original is derived from two Greek words signifying *to have more.* Hence it signifies (1) one who has more than enough, (2) who desires more than enough of whatever kind, (3) one greedy after money. In some passages it, and the substantive and verb of similar derivation, are used of sensual sin, as in Eph. v. 3; 1 Thess. iv. 6. In this verse, as well as in Eph. v. 5, and Col. iii. 5, these words are connected with idolatry; either (1) because the love of riches is a kind of idolatry (1 Tim. vi. 17) or (2) because the idolatrous rites of heathenism were so frequently stained with sensual indulgence. The verb formed from it generally signifies *to overreach, take advantage of.* Thus in 2 Cor. ii. 11 it is translated 'get an advantage of,' in vii. 2 'defraud,' and in xii. 17, 18 'make a gain of.' Dean Stanley illustrates its use by the word *covet* as used in the Tenth Commandment; first in the ordinary sense of covetousness, 'thou shalt not covet thy neighbour's house,' and next in the sense of sensual desire, 'thou shalt not covet thy neighbour's wife.' We may also compare the words *greed* and *greedy*, which coming from the Anglo-Saxon *grædan* to cry, and kindred with the Gothic *greitan*, the Lowland Scotch *greet*, and the Italian *gridare*, words of similar signification, have diverged from one another in sense, and are used, the former exclusively of gain, the latter of the indulgence of appetite.

11. *I have written*] Literally, **I wrote**, i. e. in the former Epistle.

called a brother] i. e. as being so in name only.

an extortioner] Latin *rapax*, a kindred word to that used in the original. Distinct from the covetous man in that he uses force rather than fraud to deprive men of their property.

12, 13. *For what have I to do to judge them also that are without?*] The

Ch. VI. 1—11. *The way to settle disputes in the Christian Church.*

Dare any of you, having a matter against another, go 6
to law before the unjust, and not before the saints? Do 2

connection of thought in this and the next verse is as follows: "You have supposed me to have been urging you to abstain altogether from any kind of intercourse with sinners. You misunderstood my meaning. I only meant to refer to the members of your own community. As you might have gathered from your own practice, which is confined to the Christian body, I have no authority to deal with those without. They are in the hands of God." And then he abruptly adds, 'Cast out the wicked man,' or 'the evil thing.' The word *therefore* (literally 'and') is absent from many MSS., and has been supposed to have been introduced from the Septuagint version of Deut. xiii. 5; xvii. 7; xxi. 21, &c. In the Greek the word *ye* in *v.* 12 is emphatic, and the words *those that are within* scarcely less so—'it is those that are within that *ye* judge.' Some editors would read the following words as a question, 'Doth not God judge those that are without?'

Ch. VI. 1—11. The way to settle disputes in the Christian Church.

1. *Dare any of you, having a matter against another*] The principle is here laid down which is to guide Christians in their lawsuits. Disputes about property are treated by the Apostle as matters of the most trifling import. To call in the unbelievers to settle the disputes of Christian brethren was an act of audacity almost beyond the belief of the Apostle (*v.* 1), and in marked contrast to the feeling prevalent in the Christian Church at its first foundation (Acts iv. 32). It were far better for a Christian to suffer the utmost wrong, than to bring such a reproach upon the name of Christ (*v.* 7). The disputes of Christians were therefore settled by private arbitration, a custom which continued until Christianity was formally established as the religion of the Roman Empire. In the so-called Apostolical Constitutions, which were drawn up in the second or early in the third century, we find a provision that these private courts of arbitration should be held early in the week, that any disputes which might arise might be set right before the following Sunday. Such courts of arbitration have given place to the Christian courts of law, before which it often becomes necessary for a Christian to plead, lest violent or covetous men should dissolve the framework of society. Yet the principle of this passage should guide us still, of regarding mutual love as of more importance than 'the things that pertain to this life,' of preferring rather to suffer wrong than to appeal to the law, unless some more important matter is at stake than our individual loss or inconvenience.

and not before the saints] Cf. St Matt. xviii. 17, where we have a precept of Jesus Christ concerning the settlement of differences in the Christian Church.

ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge
3 the smallest matters? Know ye not that we shall judge angels? how much more *things* that pertain to *this* life?
4 If then ye have judgments *of things* pertaining to *this* life, set them to judge who are least esteemed in the church.

2. *the saints shall judge the world*] i. e. at Christ's second coming. See St Matt. xix. 28, St Luke xxii. 30, and Dan. vii. 22.

are ye unworthy to judge the smallest matters?] The word here translated *matters*, and in ver. 4 *judgments*, has the following significations: (1) tribunals; (2) causes brought before such tribunals; (3) the trial held in such courts; (4) the proofs whereby the trial is decided. Of these (4) is out of the question here. If we do not accept (2), which is the rendering of our version, we must either translate *Are ye unworthy to preside over the most unimportant tribunals?* or *Are ye unworthy to hold trials of the most insignificant kind?*

3. *Know ye not that we shall judge angels?*] Cf. 2 Pet. ii. 4, and Jude 6. Some have thought that *good* angels are here meant. But it is difficult to see how (1) men could pronounce sentence upon their conduct openly, or (2) acquit or censure them by the silent sentence of a consistent life. For in the first case there would be no sentence to pronounce, and in the second it would be they who would judge the holiest man that ever lived, and not he who would judge them. "The interpretation squares well with the argument. We shall judge devils, who not only were so noble in their original condition, but are still even when fallen immortal beings. What then! shall the paltry things which concern the belly be withdrawn from our decision?"—Calvin. "The good angels are not hereafter to be judged, but they will form a part of Christ's glorious retinue when He comes to judgment."—Wordsworth.

4. *judgments*] *domes*, Wiclif. See note on ver. 2. The meaning (2) seems the only admissible one here, inasmuch as Christians were not likely as yet to possess secular tribunals or to hold secular *trials* in the technical sense of the word. Secular *causes* they had, and as we see, they carried them before the heathen courts.

set them to judge] This passage may be taken in three ways. (1) as in our version, imperatively, *set them to judge*, i. e. the matter is so trivial that any person, even the most contemptible for his understanding in the Church, is quite fit to undertake the settlement of it. Or, (2) indicative, *ye are setting*, as though it were the heathen who were the most despised in the Church. Or (3) as a question, *Is it your custom to set* such persons to settle such matters? much less then should you bring them before the heathen, who in points of moral perception are infinitely below the least esteemed members of the Christian Church. Of these (1) is preferable as falling in best with the context: while (2) is open to the objection that it was not the custom of Christ or His Apostles to represent one's fellow-men, even though they were heathen, as fit objects of contempt.

I speak to your shame. Is it so, that there is not a wise 5
man amongst you? no, not one that shall be able to judge
between his brethren? But brother goeth to law with 6
brother, and that before the unbelievers. Now therefore 7
there is utterly a fault among you, because ye go to law
one with another. Why do ye not rather take wrong?
why do ye not rather *suffer yourselves to* be defrauded?
Nay, you do wrong, and defraud, and that *your* brethren. 8
Know ye not that the unrighteous shall not inherit the 9
kingdom of God? Be not deceived: neither fornicators,

least esteemed] Literally, **thought nothing of.**

5. *I speak to your shame*] 'You are not to suppose me in earnest. I only say this to shame you for the undue value you set on the things of this life. Such matters might fitly be left to the decision of the most insignificant member of your community. But there is no necessity for that. Surely there are plenty of persons among you who are competent to settle such questions, and thus save you the scandal of carrying your disputes before the heathen, when you have pledged yourself to lead a life above such considerations.'

6. *But brother goeth to law*] "It is not a question between ecclesiastical and civil courts, but between Law and Equity, Litigation and Arbitration.....The remedy is not more elaborate law, nor cheaper law, nor greater facility of law, but more Christianity." Robertson. Cf. note on ver. 1.

and that before the unbelievers] Rather, **before unbelievers**, the fact of appearing before unbelievers at all on such matters being the point to which attention is directed. "Beside the scandal of such a proceeding, as exposing their internal differences to the eyes of the heathen, there were certain formularies to be gone through in the heathen law-courts, such as adjurations by heathen deities, which would involve them in idolatrous practices." Wordsworth. Cf. also Blunt, *Lectures on Ch. History*, pp. 110, 149.

7. *Why do ye not rather take wrong?*] Cf. St Matt. v. 38—42.

8. *Nay, you do wrong, and defraud, and that* (your) *brethren*] Not only are you not willing to suffer injury, but you inflict it, and you inflict it upon those with whom you are conjoined in relations as affectionate as the ties of blood. 'One is your Master upon earth and all ye are brethren.' And this was not to be a convention or a sentiment, but a fact; witnessed to by the affectionate name "the brethren" by which everywhere Christians were known.

9. *Know ye not that the unrighteous shall not inherit the kingdom of God?*] The Apostle in this verse sums up what he has been saying in this chapter and the last. First generally, the unjust, wrong-doers, shall not inherit the kingdom of God, that is, His final kingdom in the 'restitution of all things,' for which we daily pray. He then proceeds to particulars, and declares that all who lived for themselves,

nor idolaters, nor adulterers, nor effeminate, nor abusers of
10 themselves with mankind, nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners, shall inherit the
11 kingdom of God. And such were some of you: but ye are
washed, but ye are sanctified, but ye are justified in the
name of the Lord Jesus, and by the Spirit of our God.

12—20. *The guilt of the Fornicator.*

12 All *things* are lawful unto me, but all *things* are not

whether set upon sensual indulgence or upon gain, would deprive themselves of the inheritance obtained through faith in Christ.

10. *nor covetous*] See note on ch. v. 10.

nor drunkards, nor revilers] Here, as in ch. v. 11, where the same word is translated *railer*, we have the inevitable conjunction between drunkenness and strife.

11. *but ye are washed, but ye are sanctified, but ye are justified*] The past tense is employed in the original—'ye *were* washed, sanctified, justified.' The allusion is to baptism, where by a solemn profession the disciple entered into covenant with—and so *put on* (see Gal. iii. 27) Christ. The meaning of *ye were washed* in the Greek is either *ye washed these things from you*, or *ye washed yourselves clean from them*, cf. Acts xxii. 16. There has been much controversy as to the meaning of the words *sanctified* and *justified* here, as their position is inverted from the usual order in which they stand. It is best to take *sanctified* in the sense of *dedicated to a holy life* (*halowed*, Wiclif), see note on ch. i. 2, and *justified* as referring to the actual moral righteousness of life which is brought about by union with Christ through the operation of the Spirit. See also Rom. i. 17.

in the name of the Lord Jesus, and by the Spirit of our God] The name of Christ stands for His power, almost, we might say, for Himself. The original has '*in* the Spirit' not *by* the Spirit of our God. Therefore something more is probably conveyed than a mere instrumental agency, though the Greek ἐν is often used in this way (as in ver. 2 of this very chapter). A comparison of this passage with others in which the indwelling of the Spirit is implied, as in ver. 19 and Rom. viii. 11, teaches us that the Holy Spirit is the instrument of our sanctification and justification by virtue of our dwelling in Him and He in us, making Christ's death to sin, and His life in righteousness an accomplished fact in our hearts and lives. See also St John iii. 6.

12—20. The guilt of the Fornicator.

12. *All things are lawful unto me*] In this and the next two verses the main argument of the rest of the Epistle is sketched out, though not in the order afterwards followed by the Apostle. At present he takes them in the order of their importance. First he

expedient: all *things* are lawful for me, but I will not be brought under the power of any. Meats for the belly, and 13

touches on the comparatively unimportant question of the distinction of meats, treated of at length in ch. viii., x. Then he alludes to the relations of the sexes, the subject of ch. vi. 12—vii. 40. And lastly he speaks of the great doctrine of the Resurrection, which stands in a close practical relation to the two former, and which is dealt with in ch. xv. The words in this verse appear to have become a watch-word with some among the Corinthian Christians. Starting from the doctrine of Christian liberty taught by Christ (St John viii. 32, 36), and proclaimed with one mouth by His Apostles (Rom. viii. 2; James ii. 12; 1 Pet. ii. 16), they declared that the Christian was bound to a 'service' which was 'perfect freedom.' St Paul accepts the principle, but with limitations. No actions were *in themselves* unlawful, he was ready to admit, provided (1) that they were in accordance with God's design in creation; (2) that they were calculated to promote the general welfare of mankind; and (3) that we were masters of our actions, not they of us. Bengel well remarks: "Sæpe Paulus prima persona eloquitur quæ vim habent gnomes in hac præsertim epistola. Ver. 15, x. 23, 29, 30, xiv. 11," and throughout Rom. vii.

but all things are not expedient] The word expedient (*profitable*, margin, *spedeful*, Wiclif) from *ex* and *pes*, signifies originally, *the condition of one who has his feet free;* and hence that which frees us from entanglements, helps us on, *expedites* us, as we are accustomed to say. Its opposite, that which entangles us, is similarly called an *impediment*. Cf. the word *speed*. The sense "that which is advisable for the sake of some personal advantage," "expedient" as opposed to what is based on principle, is a more modern sense of the word. Hence the meaning here is *profitable:* i. e. for others as well as ourselves. Cf. ch. vii. 35, x. 33, where the derivative of the verb here used is translated 'profit.' Robertson gives a valuable practical illustration of the principle here laid down. "In the North on Sunday, men will not sound an instrument of music, or take a walk except to a place of worship. Suppose that an English Christian found himself in some Highland village, what would be his duty? 'All things are lawful' for him. By the law of Christian liberty he is freed from bondage to meats and drinks, to holidays or Sabbath days; but if his use of this his Christian liberty should shock his brother Christians, or become an excuse for the less conscientious among them to follow his example, *against* the dictates of their own conscience, then it would be his Christian duty to abridge his own liberty, because the use of it would be inexpedient," or rather, unprofitable.

brought under the power of any] Compare the use of the same Greek word in St Luke xxii. 25, 'exercise authority,' and also in ch. vii. 4.

13. *Meats for the belly, and the belly for meats*] This is a matter of comparatively trifling importance. Meat is a necessity for our present

the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the
14 Lord; and the Lord for the body. And God hath both raised up the Lord, and will *also* raise up us by his own
15 power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make

undeveloped life; in the world where hunger and thirst will be no more it will no longer be so. And therefore both it, and the organs formed to digest it will be no longer wanted.

Now the body is not for fornication] St Paul is led, by the importance he attaches to this point, to treat it first. The abominable licentiousness of heathen cities in general, and of Corinth in particular (see Dean Stanley's note on ver. 12) had led to a general conviction that the body *was* for fornication. St Paul contradicts this, and most emphatically proclaims that what was always permitted among heathens, and even in some cases enjoined as a religious rite, was distinctly in itself *an unlawful act*, not excusable on the plea of necessity, which he had admitted in the case of meats, nor, like them, a question of "nicely calculated less or more," but contrary to the laws laid down by God for man, and calculated to deprive men of the blessings of the Resurrection.

but for the Lord] i. e. Jesus Christ. The body is not formed to serve a purely material end, but is the instrument of the spirit, and its end the glory of God, through Christ.

and the Lord for the body] Because from our point of view Christ came that we might serve and honour Him in our bodies. This sentence answers to 'meats for the belly, and the belly for meats,' above.

14. *and will also raise up us*] Unlike the belly, whose functions shall cease, the body, through its Lord, is destined to an enduring life. We are taught in Rom. viii. 11, in ch. xv., and by that much neglected article in the Creed, "The Resurrection of the Body," that Christ came to save, sanctify, and raise again, not our souls only, but our bodies.

by his own power] Our version has rendered definite here what in the original is indefinite. It is impossible to say for certain whether the word "His" refers to the Father or to Christ; but the analogy of St John v. 21, 25, 28, xi. 25, and especially 2 Cor. iv. 14, would lead us to the conclusion that Christ is here meant. But see Eph. i. 19, 20. There seems to be a distinction implied in the Greek of this verse between the raising of Christ, who saw no corruption, and the raising us from our state of corruption and almost annihilation, through the power of Christ.

15. *Know ye not that your bodies are the members of Christ?*] This solemn truth, that by our calling as Christians we are so closely united to Christ as to be 'members of His Body, of His Flesh and of His Bones' (Eph. v. 30) is employed here to remind us of the restrictions placed upon our Christian liberty. Our body is Christ's, nay it is, in a

them the members of a harlot? God forbid. What? know 16
ye not that he which is joined to a harlot is one body? for
two, saith *he*, shall be one flesh. But he that is joined 17
unto the Lord is one spirit. Flee fornication. Every sin 18
that a man doeth is without the body; but he that com-
mitteth fornication sinneth against his own body. What? 19
know ye not that your body is the temple of the Holy
Ghost which is in you, which ye have of God, and ye are

sense, *a part of Christ Himself*. It may not be used in violation of the laws imposed upon it from the beginning by God. Nor may it be used to the detriment of others, who equally, with ourselves, belong to Christ. And the sin here reproved leads to all kinds of misery and wretchedness, and that because (ver. 18) *it is* a violation of the eternal law of God impressed upon the human body.

16. *for two, saith he, shall be one flesh*] No words could more plainly shew than these and the preceding, what a monstrous perversion the sin here mentioned is of the mysterious union between the sexes sanctified by God in Holy Matrimony. No words could more strongly imply than those which follow, that he who is 'joined to a harlot' thereby separates himself from the Lord.

17. *he that is joined unto the Lord is one spirit*] Literally, **cleaveth to the Lord.** No words, save perhaps those in St John xvii., could more forcibly express the closeness of the union between Christ and His faithful disciple.

18. *Every sin that a man doeth is without the body*] That is, every other sinful act which affects the body approaches it from without and affects particular members. But this sin takes the body itself as a whole and makes it an instrument of sin. For it is a violation of the fundamental law impressed upon man from the beginning, whereby it is decreed that a man shall cleave to his wife, and to her alone, and they twain shall be, or rather, *become* one flesh, Gen. ii. 24. This view is confirmed by the fact that the word here translated sinneth, means "to go astray," "to miss the mark;" so that the words '*sinneth against his own body*' imply the running counter to the objects for which the body is created. If this be the correct interpretation of the passage, the practice of polygamy is here condemned.

sinneth against his own body] Cf. Rom. i. 24.

19. *know ye not that your body is the temple of the Holy Ghost*] See note on ch. iii. 16, and cf. 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 2 Tim. ii. 20; Heb. iii. 3; 1 Pet. ii. 5. Observe also that God in Christ acts through the Spirit (cf. ver. 11, 15 of this chapter), so that 'we are the temple of God' because 'the Spirit of God dwelleth in us.' Nothing can be more effectual than the thought of such an inhabitation, as being the result of our Christian calling, to restrain us from the sin here mentioned.

which ye have of God] Rather, **whom ye have from God,** referring to the Holy Spirit. Cf. St John iii. 5, xiv. 26, xv. 26; Acts

20 not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CH. VII. 1—9. *Advice concerning Marriage and Celibacy.*

7 Now concerning *the things* whereof ye wrote unto me:

ii. 33. For the use of "which" for "whom," cf. 'Our Father which art in heaven,' and Tit. iii. 6.

ye are not your own] Cf. ch. vii. 22; Rom. vi. 18, 22; St John viii. 36; also Rom. xiv. 8. The Scriptures frequently remind us that we have passed from slavery to sin into slavery to Christ, the latter slavery, however, being the true freedom of man, enabling him to fulfil the law of his being.

20. *ye are* (lit. **were**) *bought with a price*] the "one sufficient Sacrifice, Oblation and Satisfaction made for the sins of the whole world" by the Death and Passion of our Saviour Christ. Cf. Acts xx. 28; 1 Pet. i. 19; 2 Pet. ii. 1; Rev. v. 9, &c.

and in your spirit, which are God's] These words are not found in many of the best MSS. and versions, and they somewhat weaken the force of the argument, which is intended to assert the dignity of the body. They were perhaps inserted by some who, missing the point of the Apostle's argument, thought that the worship of the spirit was unduly passed over.

CH. VII. **1—9.** ADVICE CONCERNING MARRIAGE AND CELIBACY.

1. *Now concerning the things whereof ye wrote unto me*] The newly converted Corinthians had evidently found themselves in a difficulty concerning marriage. The Jews in general, whatever ascetics like the Essenes and Therapeutæ among them may have done, set a high value upon it; while the best of the heathen philosophers were inclined to depreciate it, and certain sayings of our Lord (see St Matt. xix. 5—12) seemed to support their view. The Corinthians had evidently written to consult St Paul on the point. The Apostle's advice may be thus summarized: that though the unmarried were, from their freedom from all entangling ties, most at liberty to serve God in any way that He might put before them, and though in the present season of temptation and persecution (vv. 26, 28) the unmarried would be spared much trial and anguish which would fall heavily upon married persons, yet that it was the duty of those who, in an unmarried state, were in danger of offending against that solemn law of Christian purity which he had just laid down, to "marry, and so keep themselves undefiled members of Christ's Body." The growth in these luxurious days of habits at variance with the simple and unostentatious life of the true Christian, places great difficulties in the way of those who would follow St Paul's advice, and is, therefore, the cause of an amount of immorality and misery which it were better to prevent than to be compelled to cure.

It is good for a man not to touch a woman. Nevertheless, 2
to avoid fornication, let every man have his own wife, and
let every woman have her own husband. Let the husband 3
render unto the wife due benevolence: and likewise also
the wife unto the husband. The wife hath not power of 4
her own body, but the husband: and likewise also the
husband hath not power of his own body, but the wife.
Defraud you not one the other, except *it be* with consent 5
for a time, that ye may give yourselves to fasting and
prayer, and come together again, that Satan tempt you not
for your incontinency. But I speak this by permission, 6
and not of commandment. For I would that all men were 7
even as I myself. But every man hath his proper gift of
God, one after this manner, and another after that.

2. *Nevertheless, to avoid fornication*] Literally, **on account of the fornications**, i. e. the habitual practice of this vice in the Church of Corinth. See note on ch. vi. 13. We are not to suppose (see Meyer) that we have the whole of the Apostle's view of marriage, but simply that which connects itself with the question that has been asked him. To understand the doctrine of marriage, as generally delivered in the Christian Scriptures, we must compare St John ii.; Eph. v. 23—30; 1 Tim. v. 14; Heb. xiii. 4; 1 Pet. iii. 1—7. "These are questions of *casuistry*, which depend upon the particular *case*, from which word the term casuistry is derived." Robertson.

let every man have his own wife, and let every woman have her own husband] Calvin remarks that we have here a prohibition of polygamy.

3. *due benevolence*] The better supported reading is **what is due, the debt.**

4. *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife*] We here are reminded of the valuable principle that in everything connected with the duties of married life each should consult the comfort, well-being, and happiness of the other before their own, and should be especially careful that they do not, by any selfishness on their part, 'cause their brother to offend.'

5. *that ye may give yourselves to fasting and prayer*] The best MSS., most of the Fathers, and many of the best versions, including the Vulgate, omit the word 'fasting.'

Satan] Cf. 1 Pet. v. 8.

6. *by permission*] i. e. *by way of permission* on the Apostle's part to the Corinthian Church, not of God to him, as it is sometimes misunderstood. The original signification of the word thus rendered is *agreement*. Thence it comes to mean *permission, indulgence, concession*. Vulgate, *indulgentia;* Calvin (and Estius), *venia;* Beza, *concessio;* Wiclif, well, *giving leave;* Tyndale, *of favour*.

7. *every man hath his proper gift of God*] Cf. St Matt. xix. 11.

8 I say therefore to the unmarried and widows, It is good
9 for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

10—16. *Mutual obligations of Married Persons.*

10 And unto the married I command, *yet* not I, but the Lord,
11 Let not the wife depart from *her* husband: but and if she depart, let her remain unmarried, or be reconciled to *her*
12 husband: and let not the husband put away *his* wife. But to the rest speak I, not the Lord: If any brother hath a

10—16. Mutual obligations of Married Persons.

10. *yet not I, but the Lord*] The Apostle is quoting our Lord's words in St Mark x. 11, 12. No distinction is intended between what he, as a private individual enjoined, and what God commanded. "He never wrote of himself, being a vessel of the Holy Ghost, Who ever spoke by him to the Church." Dean Alford.

Let not the wife depart from her husband] Literally, **be separated**, but not implying that the separation took place without her consent. The Apostle would seem here to be speaking of *voluntary separations*, not of such violations of the fundamental principle of marriage (see ch. vi. 15—18) as are glanced at in St Matt. xix. 9. So St Chrysostom on ver. 12: "Here there is hope that the lost member may be saved through the marriage, but in the other case *the marriage is already dissolved.*" Such voluntary separations were contrary to the command of Christ, and could only be allowed (see ver. 15) under very exceptional circumstances.

11. *but and if she depart*] Literally, **be separated**, as above. There were great facilities for divorce, both under the law of Greece and Rome, in St Paul's day, but the facilities were greater for the husband than for the wife. At Athens the husband could dismiss his wife at will. At Sparta failure of issue was regarded as a sufficient reason. Thus the Ephors, we are told by Herodotus (v. 39) sent for Anaxandrides and urged him, lest the race of Eurysthenes should be extinct, to put away his wife. Something similar is related by the same historian (VI. 61—3) of Ariston. So in Roman law, the husband had originally the full disposal of the wife's person and liberty, but this harsh regulation was resented by the wives, and in the days of the empire the wife also obtained the power of divorce. Cicero and Cæsar both divorced their wives. Juvenal (*Sat.* VI. 229, 230) speaks of the fatal facility of divorce, possessed by the wives in his day: the then accepted theory being that whatever put an end to conjugal affection was sufficient to dissolve marriage. See Art. *Divortium* in Smith's *Dictionary of Antiquities*, and Merivale's *History of Rome*, Vol. IV. The Jewish law of divorce was also very lax. See St Matt. v. 31, 32; Deut. xxiv. 1.

12. *But to the rest speak I, not the Lord*] That is, there has been no precept given by Christ Himself in the particular case now referred to,

wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which 13
hath a husband that believeth not, and *if* he be pleased to dwell with her, let her not leave him. For the unbelieving 14
husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving 15

therefore St Paul falls back on the general inspiration given by Christ to His Apostles. Compare ver. 40 (where see note), and St John xvi. 13. "Christ lays down the general rule, the Apostles apply it to particular emergencies." Stanley.

If any brother hath a wife that believeth not] This, the case where one of the two persons already married is an unbeliever, the most difficult of all, is here dealt with, and the sacredness of the marriage tie maintained under circumstances the most unpromising. The only case in which 'a brother or sister is not under bondage' to its obligations is where (ver. 15) the unbelieving partner insists upon a separation.

13. *let her not leave him*] The word here is the same which in the last verse is translated '*put away*.'

14. *is sanctified*] In both members of the sentence the original has *hath been sanctified*, i. e. by the conversion of the believer to Christianity. The sacred character imparted by Christianity has, since it imparts union with Christ the Lord of all, a power to overbear the impurity of the non-Christian partner in wedlock. Meyer's note is very striking here. He says that "the Christian sanctity affects even the non-believing partner in a marriage and so passes over to him that he does not remain a profane person, but through the intimate union of wedded life becomes partaker (as if by a sacred contagion) of the higher divinely consecrated character of his consort." And this is because matrimony is "a holy estate instituted of God." For the much stricter view under the Law, Dean Stanley refers to Ezra, ch. ix., and Nehemiah ix. 2, xiii. 23—28. But these marriages were contracted in defiance of the prohibition in Exod. xxxiv. 16; Deut. vii. 3, 4, a prohibition rendered necessary by the surrounding idolatry and its attendant licentiousness. They stand upon a different footing to marriages contracted *before* admission into covenant with God.

else were your children unclean, but now are they holy] This principle applies also to the children of such a marriage. The sanctity, i. e. the consecration, of the parent possessing the life of Christ, and living in holy wedlock with an unbelieving husband or wife, descends to the child, which from its birth may be regarded as 'holy to the Lord.' "Which we may not so understand as if the children of baptized parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents' belief: yet to all professors of the name of Christ this pre-eminence above infidels is freely given, that the fruit of their

depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.
16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17—24. *Christianity not intended to revolutionize the relations between the believer and society.*

17 But as God hath distributed to every man, as the Lord

bodies bringeth into the world with it a present interest and right to those means wherewith the ordinance of Christ is that His Church shall be sanctified." Hooker, *Ecclesiastical Polity*, Book v. lx. 6. This holds good, however, only of such marriages as were contracted before conversion. Christians were forbidden in ver. 39 and in 2 Cor. vi. 14, to contract such marriages.

15. *A brother or a sister is not under bondage* (literally, **enslaved**) *in such cases*] The Roman Catholic divines, e. g. à Lapide and Ambrosiaster, as well as the Canon law, held that in the case of the heathen partner refusing to live with the other when he or she embraced Christianity, the Christian was justified in contracting a fresh marriage. See Wordsworth, *in loc.*

to peace] The marginal *in peace* is to be preferred, as signifying the spirit in which God called us.

16. *For what knowest thou, O wife, whether thou shalt save thy husband?*] Until the 14th century the meaning of this passage was supposed to be that the believing partner was not to leave the unbeliever, in hope of bringing about his conversion. See 1 Pet. iii. 1. But Lyra then pointed out that the opposite view was more agreeable to the context. The preceding verse recommends departure, and the following verse, beginning with a qualifying particle '*but*' or more literally *except, only*, seems to imply that the advice in ver. 15, 16 was to be looked upon as referring to a particular case and was not to be tortured into a general rule. For the insisting on marriage rights when the unbelieving party to the contract was desirous of severing it was an attempt at compulsion which was undesirable in itself, and might not, after all, be followed by the salvation of the unbeliever. Dean Stanley remarks on the influence of the earlier interpretation upon history in such marriages as that of Clotilda with Clovis and of Bertha with Ethelbert of Kent.

17—24. CHRISTIANITY NOT INTENDED TO REVOLUTIONIZE THE RELATIONS BETWEEN THE BELIEVER AND SOCIETY.

17. *But as God hath distributed*] The permission to live apart from a heathen husband or wife is given only to meet a special case, that in which the unbelieving partner demands the separation. The general rule is, *remain in the condition in which you were called.* That was the

hath called every one, so let him walk. And so ordain I in all churches. Is any *man* called being circumcised? let 18
him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is 19
nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the 20
same calling wherein he was called. Art thou called *being* 21
a servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* 22

rule which St Paul was giving to his converts wherever he went. He now proceeds to give two remarkable illustrations of his principle, calculated at once to arrest and fix the attention of the Corinthians. He applies it to the relations of Jew and Gentile; and to those of slave and freeman, and thus shews that Christianity was not intended to introduce a violent revolutionary element into society, but to sanctify existing relations until the time came that they could be amended. "Christianity interferes indirectly, not directly, with existing institutions." Robertson. Cf. St Luke xii. 13—15.

18. *Is any man called being circumcised? let him not become uncircumcised*] Many Jews, we are assured, were ashamed of their Judaism, and were desirous to obliterate all the outward signs of it. (1 Macc. i. 15.) This feeling would receive an additional impulse from conversion to Christianity. But St Paul believed that, once a Jew, a man was 'a debtor to do the whole law' (Gal. v. 3). He acted upon this view of the case himself (Acts xviii. 21, xxi. 26) in marked contrast to the Judaizing teachers (Gal. vi. 13), but with one exception under special circumstances (Acts xvi. 3). Therefore he urged those who were called in Judaism not to abandon the customs of their nation.

Is any called in uncircumcision?] That the Gentiles were free from the obligation of the Jewish law was decided in the conference held at Jerusalem (Acts xv.) and after some wavering (Gal. ii. 11—21) it was set at rest, principally by the courage and clear-sightedness of the great Apostle of the Gentiles.

19. *Circumcision is nothing*] It was not circumcision in itself that had any value, but the obedience to a divine command.

20. *Let every man abide in the same calling wherein he was called*] See note on ch. i. 20. It is not what we call man's "vocation," but God's act of calling that is spoken of.

21. *use it rather*] This may either be interpreted (1) "use *freedom*," or (2) "use *slavery*." Dean Stanley remarks of this passage that its interpretation "is one of the most evenly balanced questions in the New Testament." But the context, the position of the word καὶ in the former part of the sentence (its literal translation would seem to be **but even if thou canst be made free**), and the fact that the word translated *use* has often the sense *undergo*, *endure* (for examples see Dean Alford's note), make it probable that the second is the correct interpretation, and that

a servant, is the Lord's freeman: likewise also he that is
23 called, *being* free, is Christ's servant. Ye are bought with
24 a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.

25—38. *General Instructions concerning the Marriage of Virgins.*

25 Now concerning virgins I have no commandment of the Lord: yet I give *my* judgment, as one that hath obtained
26 mercy of the Lord to be faithful. I suppose therefore that

the slave is here instructed to refuse freedom if offered. And the strongest objection to this interpretation, namely, that Christianity has always allowed men to occupy a position of more extended usefulness if offered to them, is obviated by the fact that St Paul does not absolutely forbid his converts to accept liberty; he merely instructs them to prefer to remain in the condition in which they were called, unless some very strong indication of God's will bade them leave it, such as was manifested in the case of Onesimus. See Ep. to Philemon. The doctrine of Christian liberty was intended to make men free *in*, not *from*, the responsibilities of their position. But as St Peter reminds us (1 Pet. ii. 16; 2 Pet. ii. 19) the doctrine of Christian liberty could be abused. It was abused when it induced among the newly-converted a restlessness and dissatisfaction with their lot, which would have rendered Christianity a source, not of peace, but of confusion (cf. ver. 15, and ch. xiv. 33).

22. *the Lord's freeman*] Rather, **freedman**, the Latin *libertus*. So Beza, Calvin and the Vulgate, and the margin of our version. The English translators generally seem to have missed this point.

Christ's servant] For this expression, cf. Eph. vi. 6; James i. 1; 2 Pet. i. 1; Jude 1.

23. *be not ye the servants of men*] Literally, **slaves of men.** Let your minds and spirits be free, whatever may be your outward condition, i. e. be indifferent to mere external relations altogether, for though man may enslave the body he cannot enslave the soul.

24. *with God*] Literally, **before God.** A repetition of the precept of ver. 20, under a more solemn sanction. The believer is reminded Who it is that hath ordained his condition, as a *sufficient reason that he should be contented with it.*

25—38. General Instructions Concerning the Marriage of Virgins.

25. *virgins*] i. e. unmarried women. St Paul now returns to the question of marriage. But before he enters upon the question of the marriage of virgins, he treats, according to his usual rule, of the general principle of which theirs is a particular case. The time is short, and he would have all as free from care as possible.

this is good for the present distress, *I say*, that *it is* good for a man so to be. Art thou bound unto a wife? seek not 27
to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if 28
a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this 29
I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; and they 30
that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though

26. *the present distress*] The literal rendering of the word here translated *distress* is *necessity*, and it is so translated in ver. 37. But it frequently in the New Testament, as in the Septuagint, has the sense of distress, as in St Luke xxi. 23; 2 Cor. vi. 4, xii. 10; 1 Thess. iii. 7. Here it means either (1) 'the great tribulation' which was to precede our Lord's coming (see St Matt. xxiv.; St Mark xiii.; St Luke xxi.; Rev. vii. 14), or (2) the general distress and anxiety which attended the profession of Christianity in those times.

so to be] "thus to be," as explained in the next verse.

28. *trouble in the flesh*] Tribulation, either as Monica, when she saw her son Augustine falling into sin and infidelity, or as many other Christian parents whose souls the 'sword' of the executioner was destined to 'pierce through,' as they beheld the martyrdom of their children.

but I spare you] Either (1) the Apostle from his tenderness towards them spares them the recital of the many sorrows that will befall them, or (2) he is anxious to spare them the sorrows themselves.

29. *But this I say, brethren*] The conclusion of the whole matter. The time is short, the world is passing away. In whatever condition a man is, let him live in a constant state of readiness to abandon it at the bidding of God. Let him keep his soul unfettered by the ties, the enjoyments, and above all, the cares of this life. There are several ways of rendering this passage, but they do not materially affect the meaning.

the time is short] Not time in the general sense. The word here signifies a definite space of time. Cf. the English version of 1 John ii. 18, 'the last time.' The word translated *short* is rather *shortened*. "Compressed." Robertson. "Living many years in one." Stanley.

30. *they that rejoice, as though they rejoiced not*] "Look round this beautiful world of God's: ocean dimpled into myriad smiles; the sky a trembling, quivering mass of blue, thrilling hearts with ecstasy; every tint, every form, replete with beauty. God says, 'be glad.' Do not force young, happy hearts to an unnatural solemnity, as if to be happy were a crime. Let us hear their loud, merry, ringing laugh, even if sterner hearts can be glad no longer; to see innocent mirth and joy does the heart good. But now observe, everlasting considerations are to come in, not to sadden joy, but to calm it.....We are to be calm,

31 they possessed not; and they that use this world, as not
32 abusing *it:* for the fashion of this world passeth away. But
I would have you without carefulness. He *that is* unmarried careth for the *things* that belong to the Lord, how
33 he may please the Lord: but he that is married careth for
the *things that are* of the world, how he may please *his* wife.
34 There is difference *also* between a wife and a virgin. The
unmarried *woman* careth for the *things* of the Lord, that she
may be holy both in body and in spirit: but she that is
married careth for the *things* of the world, how she may
35 please *her* husband. And this I speak for your own profit;
not that I may cast a snare upon you, but for *that which is*

cheerful, self-possessed; to sit loose to all these sources of enjoyment, masters of ourselves." Robertson.

31. *as not abusing it*] Perhaps better, **as not using it to excess.** So in ch. ix. 18.

for the fashion of this world passeth away] Rather, **is passing away,** as a scene in a theatre (see Stanley and Alford's notes). This translation brings out more clearly the belief of the early Church in the speedy coming of Christ.

32. *He that is unmarried careth for the things that belong to the Lord*] One great reason why the Apostle recommends celibacy is the freedom that it gives from anxiety about worldly matters, the opportunity it offers of "attending upon the Lord without distraction." But the Apostle does not desire his advice to be a snare to entangle those who feel that they can serve God with *less* distraction in the married state. He leaves it to all to decide for themselves according to their sense of what is most desirable and becoming in their own case. The words translated here 'care,' 'carefulness,' have the idea, as in St Matt. vi. 25, 27, 28, 31, 34 (where our translation has 'take thought'), of trouble, anxiety.

34. *There is difference also*] The text is here in great confusion, and there is great variety of punctuation among the editors. The Vulgate and Calvin, who are followed by many modern editors, translate thus: *He that is married careth for the things of this life, how he may please his wife, and is distracted. And the unmarried woman and the virgin* (some read *unmarried virgin*) *careth for the things of the Lord.* There are two objections to this rendering: (1) The term unmarried woman is a singular one to apply either to a widow, or to a married woman living apart from her husband; and (2) it is difficult to see how the Apostle could commend the latter in the face of his express prohibition of separation save in the particular case mentioned in ver. 15, 16. Wordsworth translates, "The wife and the virgin, each *has her appointed lot,*" thus keeping the original meaning of the word here used. See also ver. 17, where it is translated *distributed,* and also 2 Cor. x. 13 and ch. i. 13.

comely, and that you may attend upon the Lord without distraction. But if any *man* think that *he* behaveth himself 36
uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth 37
stedfast in *his* heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that

35. *attend upon the Lord*] Literally, **sit conveniently before (or beside) Him.** Dean Stanley refers to Martha and Mary in St Luke x. 39—41, as an exact illustration of this expression. Martha is 'cumbered with much serving,' Mary sits at Jesus' feet.

36. *his virgin*] i. e. *his daughter*. The advice here given is to *parents*. In St Paul's time, and in most continental countries now, it is the parents who decide on the marriage of their children. In France, and in some other foreign countries, the young people very often do not even see one another before they are contracted. But St Paul thinks it might in some cases be 'unseemly' conduct on the part of a parent to refuse a proposal of marriage for a daughter who desired to serve God in the married state.

if she pass the flower of her age] Rather, **if she have fully attained** it.

and need so require] Literally, **and so it ought to be**; that is, if it be fair and reasonable that the wish of both parties should be carried out, and it would be harsh to act otherwise. Some think that the reference is to the disgrace incurred by a maiden, especially a Jewish maiden who had passed the age of maturity, and was still unmarried—a disgrace which also attached to a Jewish father who had not provided a suitable marriage for her. Cf. Ecclus. vii. 25, "Marry thy daughter, and thou hast performed a weighty matter." See also Ecclus. xlii. 9. The Rabbins advised rather that a slave should be released as a husband for the daughter, than that she should remain unmarried. Others, again think that the danger of sin (ver. 2, 5, 9) is here referred to. See Ecclus. xlii. 10.

let them marry] i.e. the daughter and her lover.

37. *having no necessity*] This might be the case either (1) if the maiden be not specially desirous for the married life, or (2) if her hand be not sought in marriage, or (3) if, when sought, she be unwilling to accept the proposal. The language of the Apostle embraces all three suppositions.

but hath power over his own will] The legitimate authority of the parent is great, but he has no right to treat his children as mere chattels. He can only be said to have 'power over his own will' when he can act without selfishly thwarting the reasonable wishes of those whom God has committed to his care.

and hath so decreed in his heart] "If in other lighter actions nothing is permitted to children without the authority of their parents, much less is it desirable that freedom should be given them in contracting matrimony." Calvin.

38 *he* will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39, 40. *The Second Marriage of Women.*

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be
40 married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that *I* have the Spirit of God.

Ch. VIII. 1—13. *The Question of Meats offered in Sacrifice to Idols.*

8 Now as touching things offered unto idols, we know that

keep his virgin] i.e. to keep her at home unmarried.

39, 40. The Second Marriage of Women.

39. *The wife is bound by the law as long as her husband liveth*] Cf. Rom. vii. 2.

if her husband be dead] Literally, **if her husband sleep**, or rather, perhaps, **be laid to sleep**, the word generally used of the death of Christians, and even of the saints of the old covenant. See St Matt. xxvii. 52; St John xi. 11; Acts vii. 60, xiii. 36. St Paul uses it in ch. xi. 30 and ch. xv. 6, 18, 20, 51, and in 1 Thess. iv. 13, 14, 15. The same idea is found in St Matt. ix. 24. and in the parallel passages in St Mark and St Luke, but the word employed in the Greek is different. The writers of the Old Testament also described death thus, as, for instance, in Deut. xxxi. 16; 1 Kings ii. 10; Dan. xii 2. Thus death is robbed of half its terrors. It is a condition of partially, not wholly, suspended consciousness; a waiting of the soul, in union with its Lord (1 Thess. iv. 14) until the great awakening. Calvin remarks that to infer from this passage that the soul, separated from the body, was without sense or intelligence, would be to say that it was without life. See 2 Cor. xii. 2.

only in the Lord] Cf. 2 Cor. vi. 14. The marriage of widows was discountenanced, but not forbidden. Under certain circumstances it was even enjoined. See 1 Tim. v. 9, 11, 14. But under all circumstances mixed marriages were to be avoided.

40. *and I think also that I have the Spirit of God*] Not that there was any doubt in the Apostle's mind on this point. The word used implies full persuasion that in the advice he had given he was speaking under the direction of the Holy Spirit.

Ch. VIII. 1—13. The Question of Meats offered in Sacrifice to Idols.

There is a great general similarity between this chapter and Rom. xiv.

we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any *man* think that *he* knoweth any *thing*, 2

The question comes before the reader there in a somewhat different form. There rules are laid down concerning clean and unclean meats; here about meats offered in sacrifice to idols. There the weak brother is a Jew; here he may be also a Gentile. See note on ver. 7. But this difference only brings out in stronger relief the identity of the principle, as laid down in ch. vi. 12 of this Epistle (where see note). Matters of this kind are purely indifferent in themselves. It is only so far as they are likely to affect the conduct of others that they become important. The Christian was not to be over-scrupulous; not to fret himself about the lawfulness or unlawfulness of this or that particular act, but to consider all questions of this kind on the broad general ground of the welfare of the community, and therefore, as a matter of course, of the individuals who composed it. By the decision in Acts xv. 23—29, the Gentile converts were specially forbidden to eat meats offered to idols. Why does St Paul, it may be asked, make no reference to that decision here, and in some cases give a different one? It would seem that the directions given in Acts xv. were intended for special circumstances, and not for an universal rule. The letter containing them was addressed only to the churches of Antioch, Syria, and Cilicia, and was probably intended to allay the violence of the dissensions between Jewish and Gentile converts.

1. *as touching things offered unto idols*] These were the parts of the sacrifice not consumed by fire, but reserved, as in the Jewish peace-offerings (see Lev. vii. 15, 16, xxii. 30), for the use of the priest and the worshipper. Sometimes (see ch. x. 25) the meat not consumed was sold in the shambles as ordinary butcher's meat, without any notification that it had ever formed part of a sacrifice. "Most public entertainments," says Dean Stanley, "and many private meals, were more or less remotely the accompaniments of sacrifice.....This identification of a sacrifice and a feast was carried to the highest pitch among the Greeks. Sacrifices are enumerated by Aristotle (*Ethics* VIII. 9), and Thucydides (II. 38), amongst the chief means of social enjoyment." Hence the difficulty referred to in the present chapter was likely to be an extremely pressing one. Among the Jews (Num. xxv. 2; Ps. cvi. 28) to partake of these sacrifices was strictly forbidden. See also Rev. ii. 14. For a description of heathen sacrifices, see Homer, *Iliad*, Book I. 606—13. Cf. also Horace, *Odes* III. viii. 6, 7: "Voveram dulces epulas et album...caprum."

we know that we all have knowledge] Some have supposed a parenthesis commencing at 'we all have knowledge,' and including the whole passage between these words and 'we know that an idol,' &c., in ver. 4, where the construction in ver. 1 is resumed. But it is better to regard the parenthesis as beginning at 'Knowledge puffeth up,' and extending thence to the end of ver. 3. These words are not to be regarded as ironical. Admission into the Christian Church brought with it a vast amount of spiritual, and even intellectual, enlightenment.

3 he knoweth nothing yet as he ought to know. But if any
4 *man* love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

"I do not undertake to teach you as men destitute of knowledge; but ye are to be admonished to use what ye have well and prudently." Estius. This commentator further remarks that there is no contradiction between this verse and ver. 7, inasmuch as here it is knowledge generally that is spoken of, whereas there a particular sort of knowledge is meant. The meaning of this apparent digression is, "We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely. 'And yet shew I you a more excellent way.'"

but charity edifieth] Rather, **love.** So Tyndale. Nothing has done more to obscure the connection between different passages of the New Testament, and to weaken our sense of the identity of sentiment between its different writers, than the use sometimes of the English word *love*, and sometimes of the word *charity*, derived from the Latin *caritas*, to translate the Greek word uniformly used throughout. To *edify* means to build up, a metaphor taken from the gradual building of a house (*aedes*), and applied either (1) to the gradual formation of individual character, or (2) to the growth of the Christian Church. The word is found in both significations in ch. xiv. 4, but it is more commonly used in the second. See ch. xiv. throughout; Eph. iv. 12, 16, &c., and note on ch. iii. 17, vi. 19. 'It is love that edifieth;' love that builds up both the character of the individual man and the society, each member of which is 'chosen in Christ,' to be 'holy and without blame before God *in love*.'

2. *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*] We have knowledge, certainly, but it is by no means perfect knowledge. Cf. ch. xiii. 12. And therefore let us not presume to act upon our imperfect knowledge, as though we were 'as gods, knowing good and evil;' but let us give a thought to the condition of our neighbour, with whom we are conjoined by ties so close.

3. *But if any man love God, the same is known of him*] Cf. 1 John iv. 7, 8. But it is observable that St Paul, dealing with inquisitive and argumentative people like the Corinthians and Galatians, takes care to invert the phrase, so as to exclude all glorying on the part of man. In Gal. iv. 9 he corrects himself when speaking of knowing God, and in this Epistle, written afterwards, he seems carefully to avoid the expression, and to speak, both here and in ch. xiii. 12, rather of being known by God. So in St John vi. 37, 44, 45, 65, the same doctrine is taught by Christ Himself. "The knowledge of God presupposes the being known of Him: the soul will not vivify with life from above until God has drawn nigh." Olshausen.

4. *we know that an idol is nothing in the world*] Some have rendered, *that there is no idol in the world*, but the rendering in the text gives the

For though there be that are called gods, whether in heaven 5
or in earth, (as there be gods many, and lords many,) but 6
to us *there is but* one God, the Father, of whom *are* all
things, and we in him; and one Lord Jesus Christ, by
whom *are* all *things*, and we by him. Howbeit *there is* not 7
in every *man that* knowledge: for some with conscience
of the idol unto this hour, eat *it* as a thing offered unto
an idol; and their conscience being weak is defiled. But 8

clearest sense; "A name without a thing, a mere figment of the human heart." Estius.

5. *as there be gods many, and lords many*] The Apostle does not say there *are* many gods or lords, but only that the gods of the heathen are *called* so. Calvin reminds us that the sun and moon, which have been deified by some, are but our servants, and that other so-called gods of the heathen are but deified powers of nature, or deified men.

6. *to us there is but one God, the Father, of whom are all things*] There is but one eternal First Cause and fountain of existence. Compare for the whole passage Eph. iv. 5, 6. "The ancient doctors have not stuck to call the Father the *origin*, the *cause*, the *author*, the *root*, the *fountain*, and the *head* of the Son.....The Son is from the Father, receiving His subsistence by generation from Him. The Father is not from the Son, as being what He is from none." Bishop Pearson, *On the Creed*, Art. I.

and we in him] Rather, as margin, **for Him.**

by whom are all things] God the Son, the Eternal Word or Reason of the Father, is the Agent by Whom He works in the creation, preservation, redemption, regeneration of all things. Cf. St John i. 3, 10; Eph. iii. 9; Col. i. 16; Heb. i. 2.

7. *Howbeit there is not in every man that knowledge*] See note on ver. 1.

for some with conscience of the idol] Some editors read *by familiarity with* instead of *with conscience of*. If so, we must understand the passage of Gentile converts, who by long habit had become so accustomed to the idea of the personality of the idol that they could not shake it off. The words *unto this hour* confirm this reading. It was very difficult for Gentile converts to shake off their heathen notions. Many of the heresies of early times were due to these invincible prepossessions, as is also the belief in magic and witchcraft, which in all nations has long survived their conversion to Christianity. If, on the other hand, we read *conscience*, it means either (1) conscientious dread of becoming in any way connected with the idol, or (2) conscientious apprehension of his personality, as though the meat were in some sense his property, and the eating of it an act of worship.

and their conscience being weak is defiled] He is mistaken in his idea that the idol has a real existence, but as long as he entertains that idea, he is bound to act up to it. Cf. Rom. xv. 14, 'To him

meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
9 But take heed lest by any means this liberty of yours
10 become a stumblingblock to them that are weak. For if any *man* see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is

that esteemeth anything to be unclean, to him it is unclean. See also *vv.* 20, 23 of the same chapter.

8. *But meat commendeth us not to God*] Rather, **presenteth us.** Cf. 2 Cor. iv. 14; Col. i. 22, 28. The same word is used in Rom. xiv. 10 (where it is translated *stand*, literally, *be presented*). Cf. ch. vi. 13. It is not Christ's creature, doomed to perish, but *Christ Himself* that shall present us to God. The use of meats, like that of all outward things (cf. Col. ii. 22) is a matter of absolute insignificance in itself. They are of no real advantage to us, if we use them; to abstain for the sake of abstaining is a matter of equal indifference in God's sight. The only question of real importance is, what effect will our conduct have on others?

9. *this liberty of yours*] Rather, **right.** Under ordinary circumstances we have a right to act upon our rational convictions. But this right has its limits, see ch. vi. 12, and note. We are bound to respect the scruples of the conscientious, though perhaps unenlightened man. In this particular case there are those who conscientiously regard an idol as having a real existence, and anything offered in sacrifice to it as its property, and therefore as unfit to be partaken of by Christians. The perceptions of such persons may be far from clear, but their motives are pure and worthy of respect. We may be wiser than they, but we must be careful that we do not by our wisdom betray them into sin.

become a stumblingblock to them that are weak] "What reality is there in your religion if you look at men struggling in darkness, and are content to congratulate yourselves that you are in the light?... Slaves—idolaters—superstitious—alas! is that all that we have to say?" Robertson.

10. *For if any man see thee which hast knowledge sit at meat in the idol's temple*] St Paul would seem here to be putting an extreme case. He supposes the more enlightened believer to have carried his views of the non-existence of idols to their utmost possible limits, and to have seated himself in the idol temple, and partaken of the food which to his eyes is as fit for food as any other, if it be partaken of with thanksgiving (ch. x. 25—30; 1 Tim. iv. 3). He points out the terrible danger such a man runs of inducing others to regard idol-worship as a thing indifferent, to relapse into idolatry and to ruin their souls. Some commentators, supposing it impossible that a Christian could be found in the idol temple, have rendered '*at an idol sacrifice*,' but the analogy of other similarly formed Greek words confirms the rendering in the text.

weak be emboldened to eat those things which are offered
to idols; and through thy knowledge shall the weak brother 11
perish, for whom Christ died? But when ye sin so against 12
the brethren, and wound their weak conscience, ye sin
against Christ. Wherefore, if meat make my brother to 13
offend, I will eat no flesh while the world standeth, lest
I make my brother to offend.

CH. IX. 1—14. *St Paul's Defence of his Apostolic Authority.*

Am I not an apostle? am I not free? have I not seen 9

11. *shall the weak brother perish*] Some read, *the weak brother is perishing.* Cf. Rom. xiv. 15.

12. *ye sin against Christ*] Cf. St Matt. xxv. 40, 45. For the reason of this compare St John xvii. throughout, as also such passages as Rom. xii. 5; Eph. i. 23, iii. 17, iv. 15, 16; Col. ii. 19; and ch. x. 17, xii. 27 of this Epistle, where the indwelling of Christ in the individual believer is taught.

13. *I will eat no flesh while the world standeth, lest I make my brother to offend*] "This abridgment of their liberty is a duty more especially incumbent on all who are possessed of influence." Robertson. And Estius remarks how St Paul in his ardour for the conversion of souls, was ready not only to abstain from meats offered to idols, but from meat altogether, rather than be a stumbling-block in another's way. Cf. St Matt. xviii. 6; St Mark ix. 42; St Luke xvii. 1, 2.

CH. IX. 1—14. ST PAUL'S DEFENCE OF HIS APOSTOLIC AUTHORITY.

1. *Am I not an apostle? am I not free?*] This chapter is devoted to a defence of the Apostolic authority of St Paul, but there is an under-current of thought connecting it with the last which may easily be missed. In ch. viii. St Paul has been exhorting the Corinthians to sacrifice their own personal predilections for the benefit of others. In ver. 13 he declares himself to be ready to act upon this principle to the uttermost. But some may say, "Fine doctrine this, but does the Apostle practise what he preaches?" Robertson. He is about to give a proof of his sincerity by referring to his sacrifice of self for the good of others, when he anticipates in his mind the reply, You have no power to do otherwise: you are not an Apostle at all; and he replies to each of these statements in his usual fervid way, by asking of each of them, Is it really then true? This connection of ideas is strengthened if with the majority of MSS. and the Syriac and Vulgate versions (so Wiclif, *Whethir I am not free? am I not Apostle?*) we transpose the two clauses, and read, "*Am I not free? am I not an Apostle?* The argument is admirably summarized by Bp Wordsworth thus: "Am I not free? Am I not an Apostle? Am I not *your* Apostle?"

Jesus Christ our Lord? are not you my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to
you: for the seal of mine apostleship are ye in the Lord.
3 Mine answer to them that do examine me is this: Have
4 5 we not power to eat and to drink? Have we not power
to lead about a sister, a wife, as well as other apostles, and

have I not seen Jesus Christ our Lord?] One distinction drawn by St Paul's opponents between him and the other Apostles was that they had seen and associated with Christ, while he had not. He rebuts this in the form of a question. He *had* seen the Lord (1) in the way to Damascus (Acts ix. 3, 17); (2) after his return to Jerusalem (Acts xxii. 17, cf. ver. 14 of the same chapter, and Acts ix. 26; Gal. i. 18); (3) *at Corinth itself* (Acts xviii. 9, where observe that the Greek word does not signify dream, since it is used of the burning bush in Acts vii. 31 as well as of the transfiguration in St Matt. xvii. 9); (4) on some occasion not specified (2 Cor. xii. 1), but probably during the Apostle's sojourn in Arabia (Gal. i. 17), unless indeed it be the vision above-mentioned in Acts xxii.

2. *for the seal of mine apostleship are ye in the Lord*] If any Church had less right than another to question his Apostolic authority, it was the Church of Corinth, which he had founded (ch. iv. 15), and on which so many spiritual gifts had been poured forth (ch. i. 5, 7, ch. xiv.). The Corinthians at least needed no other proof of the genuineness of his mission. "If any one wishes to know whether I am an Apostle, I will shew him yourselves; among whom are manifest and indubitable signs and proofs of my Apostolate; first the faith of Christ, which you have received at my preaching; then many and various gifts of the Holy Ghost." Estius. For the word seal see St John iii. 33, vi. 27; Rom. iv. 11. A seal is used as the attestation of the genuineness of any document. Thus the existence of the Corinthian Church was the attestation of the genuineness of St Paul's Apostolic authority.

3. *Mine answer to them that do examine me is this*] The Judaizers of whom we hear in the Epistle to the Galatians and in Acts xv., are now heard of here also, and this Epistle seems to have stirred them up to a still stronger antagonism, for St Paul is obliged to travel over the same ground in his second Epistle, and with much greater fulness. St Paul, therefore, though he 'transferred in a figure to himself and Apollos' what he had said with reference to the Corinthian teachers, had nevertheless in view also some who disparaged his authority. It is worthy of note that the terms *answer* and *examine* in the original are the usual legal expressions (Olshausen), as though the Apostle conceived himself to be on his trial.

4. *Have we not power to eat and to drink?*] i. e. at the expense of the Church, cf. St Luke x. 7. This privilege, said St Paul's opponents, was confined to the original twelve Apostles of the Lord.

5. *Have we not power to lead about a sister, a wife*] The ordinary

as the brethren of the Lord, and Cephas? Or I only and 6
Barnabas, have not we power to forbear working? Who 7

interpretation of this passage is (1) that St Paul here asserts his right, if he pleased, to take with him a wife who was a member of the Christian body, and to have her maintained at the expense of the community. The word *sister*, like the words *brother*, *brethren*, is equivalent to 'member of the Christian Church' in Rom. xvi. 1; St James ii. 15; 2 John 13 (perhaps) and ch. vii. 15 of this Epistle. This privilege was claimed by the other Apostles with a view, as Stanley suggests, of obtaining access to the women, who in the East usually dwelt apart. But there is (2) another interpretation which would translate the word here rendered *wife* by woman (as in the margin of our version), and suppose that the tie which connected St Paul with the Christian woman he claimed to 'lead about' with him was nothing but that of their common Christianity. In support of this view St Luke viii. 2, 3, is quoted. This opinion can be traced back as far as Tertullian in the second century. But St Paul speaks of only one such person, and it is improbable that in a society so corrupt as the heathen society of that age everywhere was, the Apostles of Christ would have run so serious a risk of misconstruction as would have been involved in such a practice. The conduct of Simon Magus, who led about with him a woman of scandalous character, the misinterpretations so common in the Apostolic age of the innocent affection of the Christians for each other, and of their nightly meetings, shew how necessary prudence was. Besides, this interpretation misses the point of the argument, which was, that the original twelve Apostles claimed the right to throw not only their own maintenance, but that of the members of their families, upon the Church. The various readings found in this passage would seem to have been introduced to support the view that a wife could not here be intended.

the brethren of the Lord] These have been regarded (1) as the children of Joseph and Mary, (2) the children of Joseph by a former wife, (3) as the kinsmen of our Lord, the word brother having been used in Hebrew to denote any near relation. See Gen. xiii. 8, xxix. 12; Lev. x. 4. The question has been hotly debated. (1) or (2) seem more natural; but in support of (3) we find from Scripture and ecclesiastical history that the names of our Lord's brethren James and Joses and Simon and Judas were also the names of the sons of Alphæus, who were our Lord's cousins. See St Matt. xiii. 55, xxvii. 56; St Luke xxiv. 10; St John xix. 25. Also St Matt. x. 3; St Mark iii. 18; St Luke vi. 16; and Eusebius, *Eccl. Hist.* III. 11, 32. See Professor Lightfoot on the Epistle to the Galatians. Also Professor Plumptre on St James, in the present series.

6. *Or I only and Barnabas*] St Paul and St Barnabas (1) resigned their claim to support on the part of the Church, (2) they were not of the number of the twelve, (3) they were left by the Apostles to undertake the sole charge of the missions to the heathen (Gal. ii. 9). On these grounds a charge was brought against them that they were no

goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Say I these *things* as a man? or saith not the law the
9 same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth
10 out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of

true Apostles of Christ. For Barnabas, see Acts iv. 36, xi. 22, 25, 29, xii. 25, xiii. 1, 2, 50, xiv. 12, xv. 2, 12, 37; Gal. ii. 1, 9, 13.

7. *Who goeth a warfare any time at his own charges?*] The charge is now refuted on five different grounds. The first argument is derived from the analogy of human conduct. Three instances are given, (1) the soldier, (2) the vine-dresser, (3) the shepherd, who all derive their subsistence from their labours.

8. *Say I these things as a man?*] i. e. from a purely human point of view. Cf. Rom. iii. 5 and Gal. iii. 15. This *second* argument is drawn from the law of Moses, and its force would be admitted by the Judaizing section of St Paul's opponents.

9. *Doth God take care for oxen?*] Luther and Estius are here fully of one mind against those who suppose the Apostle to mean that God does *not* care for oxen. "God cares for all," says the former, and the latter gives proofs of this care from Holy Writ, for example, Ps. xxxvi. 6, cxlvii. 9. But the precepts of the law were illustrations of general principles which extended far beyond the special precepts contained in it. Such a precept was that in Exod. xxiii. 19, 'Thou shalt not seethe a kid in his mother's milk,' cf. xxxiv. 26; Deut. xiv. 21, which had in view the general principle of the cultivation of a spirit of humanity. As an instance of the superior humanity of the Jewish law, Dean Stanley mentions the fact that "the Egyptians had an inscription, still extant, to this effect," and that in Greece there was a proverb, "the ox on the heap of corn," to describe a man in the midst of plenty which he could not enjoy. In this and many other instances we have to bear in mind that 'the letter killeth, but the spirit giveth life.' St Paul applies this passage from the Old Testament in an exactly similar manner in 1 Tim. v. 18. It occurs in Deut. xxv. 4.

10. *he that thresheth in hope should be partaker of his hope*] In this verse we may observe (1) that the word translated *treadeth out* in ver. 9 is here rendered threshing, because the usual Eastern mode of threshing corn was by means of oxen. See Art. "Agriculture" in Smith's *Dictionary of the Bible*, and Kitto's *Biblical Cyclopædia*. The flail appears to have been occasionally used for the lighter kinds of grain (Ruth ii. 17), and threshing instruments are occasionally mentioned in the later books of the Old Testament, e. g. 2 Sam. xxiv. 22; 1 Chron.

his hope. If we have sown unto you spiritual *things*, *is it* 11
a great *thing* if we shall reap your carnal *things*? If others 12
be partakers of *this* power over you, *are* not we rather?
Nevertheless we have not used this power; but suffer all
things, lest we should hinder the gospel of Christ. Do ye 13
not know that they which minister about holy *things* live
of *the things of* the temple? *and* they which wait at the
altar are partakers with the altar? Even so hath the Lord 14
ordained that they which preach the gospel should live of
the gospel.

xxi. 23; Isai. xli. 15. And (2) we find in many MSS. the reading '*that he that thresheth* may do so *in hope of partaking*.' The text is in some confusion here.

11. *If we have sown unto you spiritual things*] St Paul's third argument is drawn from the principles of natural gratitude. If we have conferred on you such inestimable benefits, it is surely no very burdensome return to give us our maintenance. Not, says Estius, that the one is in any sense the price paid for the other, for the two are too unequal: but that he who receives gifts so invaluable certainly lies under an obligation to him who imparts them—an obligation which he may well requite by ministering to his benefactor in such trifles (see Acts vi. 2—4) as food and drink. Cf. Rom. xv. 27; Gal. vi. 6.

12. *If others be partakers of this power over you, are not we rather?*] Fourth argument. You have admitted the cogency of these arguments in the case of those who have less claim upon you than we have, to whom (ch. iv. 15) you owe your Christian life itself.

Nevertheless we have not used this power] St Paul is now about to enter upon the argument from which he was diverted by the thought which flashed across his mind in ver. 1. But another argument occurs to him, which he states in the next verse.

suffer] Rather, perhaps, **endure**. Cf. ch. xiii. 7; 1 Thess. iii. 1. The word is used of vessels which endure pressure without breaking.

13. *Do ye not know that they which minister about holy things*] Fifth argument. The Jewish priests are maintained by the sacrifices of the worshippers. See Lev. vi. 17; Num. v. 8—10, and especially xviii. 8—20. So also Deut. x. 9, xviii. 1. This was an argument of which in dealing with Jews it would not have been well to lose sight. Whether an Apostle or not St Paul was at least occupied with sacred things, and so had a claim to live, or rather *eat*, the literal translation (see margin *feed*) by means of the work he was doing.

partakers with the altar] The sacrifices were apportioned out according to rule. Part was consumed on the altar; part was given to the priest; part was consumed by the worshipper. See passages cited in the last note.

14. *Even so hath the Lord ordained*] In St Matt. x. 10, and St Luke x. 7.

15—23. *St Paul's use of his Christian liberty is restrained by the thought of the needs of others.*

15 But I have used none of these *things:* neither have I written these *things*, that it should be so done unto me: for *it were* better for me to die, than that any *man* 16 should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this *thing* willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed

15—23. ST PAUL'S USE OF HIS CHRISTIAN LIBERTY IS RESTRAINED BY THE THOUGHT OF THE NEEDS OF OTHERS.

15. *But I have used none of these things*] Having disposed of the objections against his claims to Apostleship, he proceeds to the instance he had been intending to give of his voluntary abandonment of his rights as a Christian for the sake of others. Thus he vindicates his own consistency, shewing that the doctrine he laid down in ch. vi. 12, and which he again asserts in ver. 19 of this chapter, is a yoke which he not only imposes upon others, but willingly bears himself.

than that any man should make my glorying void] A remarkable inversion in the order of the Greek here has led some editors to prefer a different reading, which is found in some MSS., and which may be thus rendered: (1) It *were better for me to die than my ground of boasting—no one shall make* (*it*) *void;* or (2) It *were better for me to die than—no one shall make my ground of boasting void.* But the latter introduces an unfinished construction more harsh than is usual in St Paul's Epistles. The word here translated *glorying* is translated in the next verse 'a thing to glory of.' See note on the same word in ch. v. 6.

16. *necessity is laid upon me*] See Acts ix. 6, xxii. 21.

17. *For if I do this thing willingly*] Whether St Paul did his work willingly or unwillingly, he could not escape his responsibility. He had been chosen (Acts ix. 15, xiii. 2; Rom. i. 5, xv. 16; Gal. i. 15, 16; 1 Tim. ii. 7; 2 Tim. i. 11) to bear the good tidings to the Gentiles, and no man can disobey God and be guiltless. If he willingly obeyed God, he had a reward in the consciousness of having done his duty (ver. 18); if not, he still had been entrusted with the task. Cf. St Luke xvii. 10.

reward] Rather, **wages.** Cf. St John iv. 36; St Matt. xx. 8, and St Luke x. 7, where the same word is used.

dispensation] Literally, **stewardship**, the work of one who has to dispense provisions or stores. The original meaning of the word *dispensation*, which is akin to *spend*, is *the giving forth*, as out of a store. So Dr Woodward, in his *Natural Philosophy*, writes, "This perpetual circulation is constantly promoted by a *dispensation* of water promiscuously to all parts of the earth." And Latimer writes, "I pray you, what is to be looked for in a *dispensour?* This, surely; that he be found

unto me. What is my reward then? *Verily* that, when I 18
preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For 19
though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto 20
the Jews I became as a Jew, that I might gain *the* Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them *that are* 21
without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them *that*

faithful, and that he truly *dispense* and lay out the goods of the Lord." *Sermon on the Unjust Steward*, preached before Convocation, June 6th, 1536. Hence it came to have the meaning of a course, or order, of God's providence, distributed or appointed by Him to man. But this is not the meaning here. Wiclif renders *dispending is bitaken to me*. Tyndale, *office*.

18. *What is my reward then?*] Literally, **wages** (see last verse). Either (1) as in our version, the preaching the Gospel without charge, and the consciousness of having served God faithfully thus obtained; or (2) as some would interpret, suspending the construction until the end of ver. 19, the satisfaction of having made more converts than any one else. But this involves (1) a harsh construction, and (2) a motive which appears foreign to the Christian character. For though St Paul in ch. xv. 10 says, 'I laboured more abundantly than they all,' it is in no spirit of vain-glorious boasting. The translation 'reward' somewhat obscures the meaning. Christ had said, 'The labourer is worthy of his *hire*,' or *wages*. St Paul refers to this in ver. 17. In this verse he asks what his wages are, and replies that they are the preaching the Gospel without charge.

without charge] This was St Paul's usual ground of boasting. We find it in his earliest Epistle (1 Thess. ii. 9; cf. 2 Thess. iii. 8). It formed part of his appeal to the Ephesian elders (Acts xx. 33, 34), and in the fervid defence of himself which we find in the Second Epistle to the Corinthians it occupies a prominent place. See 2 Cor. xi. 7—12.

19. *made myself servant*] Literally, **enslaved myself.**

the more] Not necessarily *more than other people*, but as our version implies, *more than he would otherwise have gained*.

20. *unto the Jews I became as a Jew*] As in Acts xvi. 3, xviii. 18, xxi. 26, xxiii. 6, xxvi. 4, 5, 6, 22, 27. Some of these passages, though they refer to events which occurred after these words were written, are none the less useful as illustrations of St Paul's principle of action.

21. *to them that are without law, as without law*] Literally, **to the lawless, as a lawless man,** i.e. to those who had received no external laws or statutes from God. St Paul's accommodation to the prejudices of Gentiles may be seen in Gal. ii. 3, 12, 14.

being not without law to God, but under the law to Christ] Cf. Gal.

22 *are* without law. To the weak became I as weak, that I might gain the weak: I am made all *things* to all *men*, that
23 I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24—27. *Exhortation to Self-restraint.*

24 Know ye not that they which run in a race run all, but
25 one receiveth the prize? So run, that ye may obtain. And

vi. 2. A kind of apology is here made for the use of the term lawless. It was only intended in the sense just explained. Even a Gentile was under *some* kind of law (Rom. ii. 14, 15), and no Christian could rightly be called lawless, for he was subject to that inward law written in the heart, of which Jeremiah had prophesied (xxxi. 33), even the law of the Spirit of life (Rom. viii. 2), which, though it had set him free from a slavish bondage to ordinances (Col. ii. 20), had not set him free from the obligation to holiness, justice, and truth which is involved in the very idea of faith in Jesus Christ.

22. *To the weak became I as weak*] i. e. by an affectionate condescension to their prejudices (ch. viii. 13; cf. Rom. xv. 1; 2 Cor. xi. 29).

I am made (literally, **become**) *all things to all men*] Not in the sense of sacrifice of principle, but by the operation of a wide reaching sympathy, which enabled him, without compromising his own convictions, to approach all men from their most accessible side. See notes on ver. 20, 21, and ch. x. 32.

24—27. Exhortation to Self-restraint.

24. *Know ye not that they which run in a race run all, but one receiveth the prize?*] Not that this is the case in the Christian course, but that each should manifest the same eagerness and sustained effort as if the prize could be given to one only. The Corinthians are now exhorted to follow the example of their teacher in all self-mistrust and self-restraint. There can be little doubt that there is an allusion here to the Isthmian games, which took place every three years at a spot on the sea-coast about nine miles from Corinth. This was one of those festivals "which exercised so great an influence over the Grecian mind, which were, in fact, to their imaginations what the temple was to the Jews and the triumph to the Romans." Stanley. At this period, he remarks, the Olympic games, the chief national institution of the Greeks (see Art. "Olympia" in Smith's *Dictionary of Antiquities*), had possibly lost some of their interest, while the Isthmus had been the centre of the last expiring struggle of Greek independence, and was destined to be the place where, a few years after the date of this Epistle, Nero stood to announce that the province of Achaia had received the honour of Roman citizenship.

in a race] Literally, **in the stadium**, or **race-course**. See Art. "Stadium" in Smith's *Dictionary of Antiquities*. This was a fixed course,

every *man* that striveth for the mastery is temperate in all *things*. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncer- 26
tainly; so fight I, not as one that beateth the air: but I 27
keep under my body, and bring *it* into subjection: lest that

oblong in shape, with one end semicircular, fitted round with seats, that the spectators might see all that went on. It was "not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece; its white marble seats rising like a temple in the grassy slope, where its outlines may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance to the Peloponnesus, and overlooking the blue waters of the Saronic Gulf, with Athens glittering in the distance." Stanley.

prize] Greek, βραβεῖον, from whence, through the late Latin word *bravium*, comes our English *brave*. See note on next verse.

25. *And every man that striveth for the mastery is temperate in all things*] The temperance of which the Apostle speaks was no light matter. For ten months had the candidates for a prize at these games to abstain from every kind of sensual indulgence, and to undergo the most severe training of the body. See Horace, *De Arte Poetica*, 412, and Epictetus: "Wouldest thou conquer at the games? Thou must be orderly, spare in food, must abstain from confections, exercise at a fixed hour, whether in heat or cold, drink no cold water, nor wine."

a corruptible crown] "A garland of olive, parsley, bay, or pine." Stanley.

but we an incorruptible] Cf. 2 Tim. ii. 5, iv. 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10, iii. 11. There was no impropriety in this comparison. The Greek games were free from many of the degrading associations which gather round those athletic sports so rapidly gaining ground among ourselves. They had the importance almost of a religious rite, certainly of a national institution, and they were dignified with recitations of their productions by orators and sophists. Herodotus is even said to have recited his history at the Olympic games.

26. *not as uncertainly*] i. e. *with no definite object*, but "looking to some goal," as St Chrysostom observes, and that goal the salvation of himself and others.

so fight I] The Christian career is not merely a race, but a conflict, and a conflict not only with others, but with oneself. St Paul had to contend with the fleshly lusts of the body, the love especially of ease, the indisposition to hardship and toil so natural to humanity. See Rom. vii. 23; and for the life of pain and endurance to which he had enslaved himself, ch. iv. of this Epistle, ver. 9—13, and 2 Cor. xi. 23—28.

not as one that beateth the air] That is, not as one who struck out at random, but as one who delivered his blows with effect. Cf. Virg. *Æn.* v. 377, Verberat ictibus auras; 446, Vires in ventum effudit, and the German "*ins Blaue hinein.*"

27. *but I keep under my body*] Literally, **I strike under the eye,**

by any means, when I have preached to others, I myself should be a castaway.

Ch. X. 1—14. *The Example of Israel a Warning to Christians.*

10 Moreover, brethren, I would not that ye should be

I beat black and blue. So the ancient Latin version of Irenæus renders it *Corpus meum lividum facio.* The Vulgate, less forcibly, *castigo.* Tyndale, *tame.* The same word is used in St Luke xviii. 5 of the effect of the repeated complaints of the poor widow. Cf. Shakespeare, *King John,* Act II. sc. 1, "*Bethumped* with words."

and bring it into subjection] Literally, **lead it into slavery.** The body was to be the absolute property of the spirit, to obey its directions implicitly, as a slave those of its master. Rom. vi. 19. By a series of violent blows on the face, as it were, it was to be taught to submit itself to the dictates of its superior.

lest.....when I have preached to others, I myself should be a castaway] *Castaway,* Gr. ἀδόκιμος, one regarded as unworthy. Except in Heb. vi. 8, this word is everywhere else translated *reprobate* in the New Testament, and so here in the Vulgate *reprobus.* Wiclif, *repreuable.* No strength of religious conviction, we are here warned, can supply the place of that continuous effort necessary to 'make our calling and election sure.' Some have regarded the word 'preached' here (literally, **heralded**) as having a reference to the herald who proclaimed the victor in the games. Dean Stanley reminds us that the victor sometimes announced his own success, and that Nero did so (cf. Suetonius, *Nero,* c. 24) a short time after this Epistle was written. But this somewhat misses the point of the Apostle's meaning, which, if it is to be regarded as keeping up the metaphor derived from the games, is, that after having, as herald, proclaimed the victory of others, he himself contends and is worsted.

Ch. X. 1—14. The Example of Israel a Warning to Christians.

In this chapter the direct argument concerning meats offered to idols is resumed in ver. 14. The first fourteen verses of this chapter, like chapter ix., are parenthetical. But if we read '*for*' with the best MSS. and versions, instead of the '*moreover*' of our English version, we are to understand that there is a very close connection between this and the last verse of the preceding chapter. See ver. 12. We are taught in ver. 1—14, (1) that the possession of great privileges does not secure us from danger. But this is not the only link of connection. We learn, (2) that the worst sins of Israel were the *direct result of idolatry,* and hence a strong argument is derived against regarding idolatry as a light matter (ver. 14). And perhaps, with De Wette, we may also regard the actions of the Israelites as awful examples, (3) *of the abuse of freedom,* the danger which was just now most likely

ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto 2
Moses in the cloud and in the sea; and did all eat the 3
same spiritual meat; and did all drink the same spiritual 4

to befall the infant Church. "They were tempted to think that all things were safe to do, because all things were lawful." Robertson.

1. *I would not that ye should be ignorant*] A characteristic expression of St Paul. Cf. ch. xii. 1, and Rom. i. 13, xi. 25; 2 Cor. i. 8; 1 Thess. iv. 13.

all our fathers] The emphasis on '*all*' here—it is repeated five times—serves to point out the moral that though all without exception received the privileges, the greater number were very far from using them aright. The lesson is still more closely driven home in ver. 11, 12. The Israelites were as much the people of God as we, yet most of them fell. Why should we think, then, that we have less need for watchfulness than they? Some have thought that the expression '*our fathers*' implies that St Paul was here speaking to Jews only. But this is not necessary. For (1) he might have used the expression as being himself a Jew, and (2) the Israelites were the spiritual progenitors of the Christian Church. See Rom. iv. 16, ix. 5.

were under the cloud] Cf. Exod. xiii. 20—22, xiv. 19, and xl. 34—38; Num. ix. 16—23, xiv. 14; Deut. i. 33; Ps. lxxviii. 14, cv. 39.

passed through the sea] Exod. xiv.; Num. xxxiii. 8; Josh. iv. 23; Ps. lxxviii. 13.

2. *and were all baptized unto Moses*] The passing through the cloud (Exod. xiv. 19) and the sea was a type of Christian Baptism, in that he who passes through it exchanges a state of bondage for a state of freedom, the hard yoke of a Pharaoh for the fatherly care of God, and this in consequence of his following the guidance of a leader sent by God. The Israelites were baptized '*unto Moses*,' because by passing through the cloud and the sea they had become connected with him, dependent on his commands and guidance.

3. *and did all eat the same spiritual meat*] The manna (Exod. xvi.), "inasmuch as it was not like common bread, a product of nature, but came as bread from heaven (Ps. lxxviii. 24; Wisd. xvi. 20; St John vi. 31), the gift of God, Who, by His Spirit, wrought marvellously for His people." Meyer. Cf. also Neh. ix. 15.

4. *and did all drink the same spiritual drink*] This miraculous supply of water, vouchsafed on two occasions (Exod. xvii. 1—6; Num. xx. 2—11) belonged, like the manna, not to the natural, but to the spiritual order of God's Providence, which has its necessary points of contact with the lower and more contracted natural order, and issues in what we call miracles. Hence they were types of still greater miracles, which belong however more exclusively to the spiritual order of things, namely, the nourishing the Christian Church with the "spiritual food of the Body and Blood of Christ." In this sense, St Augustine (*Tract. 26 super Joannem*) says well, "Sacramenta illa fuerunt, in signis diversa sed in re quæ significatur paria," because it was Christ who was the

drink: for they drank of *that* spiritual Rock that followed
5 *them:* and *that* Rock was Christ. But with many of them
God was not well pleased: for they were overthrown in the
6 wilderness. Now these *things* were our examples, to the

miraculous support and preservation of the Israelites in the wilderness, as well as of Christians in their pilgrimage through the world.

for they drank of that spiritual Rock that followed them] The Targums of Onkelos and Jonathan speak of a 'well' which followed the Israelites in their wanderings. In the *Bemidbar Rabbah* (c. i.) it is a Rock, in shape like a bee-hive, which rolled continually forward to accompany the Israelites on their way (for the tradition consult Wetstein, or Schöttgen). Our great Rabbinical scholar Lightfoot rejects this interpretation, and believes that the expression refers, not to the rock, but the streams which issued from it, and which were gathered into pools wherever they encamped. It was to this, and not to the rock, that the words in Num. xxi. 17 are supposed to be addressed. Estius cites Ps. lxxviii. 16 and cv. 41 in support of the same view. See also Deut. ix. 21, 'the brook that descended from the mount.' Meyer thinks that the tradition was a later invention of the Rabbis, since the Targums in their present shape cannot be traced back farther than the second century. It possibly grew out of an older tradition, here referred to, that a spiritual power invisibly accompanied the Israelites, and ministered to their temporal wants.

and that Rock was Christ] See last note but one. Christ was the true source of all their nourishment, and He went with them whithersoever they went. He, the Angel of the Covenant (Exod. xxiii. 20, 21, 23, xxxii. 34; Josh. v. 13) was their guide and their support. Cf. St John iv. 10, 14, vii. 37, 38. For the term Rock, as applied to God, see Deut. xxxii. 4, 15, 18, 30, 31, 37; Ps. xviii. 1, and many other passages in the Psalms too numerous to quote. We can hardly dismiss this passage without quoting Bengel's remark; "Had there been more than two Sacraments, St Paul would have pointed out some spiritual resemblance to them."

5. *with many of them*] Rather, **most.** The point aimed at is, that in spite of their high privileges and great opportunities, the majority of them were destroyed. Cf. Heb. iii. 17. Joshua and Caleb only, Num. xiv. 38, were permitted to enter the promised land. See also Num. xxvi. 64, 65.

6. *Now these things were our examples*] Literally, **types of us.** *In figure of us*, Wiclif. The word here used is derived from τύπτω, to strike, and signifies (1) a *mark*, *stroke* of any kind, impressed or engraven, '*print*,' St John xx. 25; (2) an *image*, *figure*, as in Acts vii. 43; (3) an *example*, *pattern*, Acts vii. 44 (where the word is rendered *fashion*), cf. Heb. viii. 5; (4) *type*, in the recognized sense of the word, that of a person or circumstance designed by God to foreshadow some other person or circumstance in the future, Rom. v. 14; (5) as equivalent to *purport*, *substance* of a letter or address, Acts xxiii. 25; (6)

intent we should not lust after evil *things*, as they also lusted. Neither be ye idolaters, as *were* some of them; as 7
it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, 8
as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of 9

form, outline, substance, as of a system of doctrine or morals (like the derived word ὑποτύπωσις in 2 Tim. i. 13); Rom. vi. 17; (7) *Example* in the matter of conduct, for imitation or warning, Phil. iii. 17; 1 Thess. i. 7; 1 Tim. iv. 12, &c. Either this, as in our version, or (4) is the meaning here, or it may include both meanings. God impressed such a character upon the Jewish history—or rather perhaps it was the natural result of the similar position in which Christians now stand to that occupied by the Jews under the law—that it foreshadowed the history of the Christian Church. This idea is carried out more fully than in this Epistle in reference to the Old Testament generally, in the Epistles to the Galatians and Hebrews. Here it is simply used to point out the way in which the warnings of the Jewish history are valuable to Christians.

as they also lusted] St Paul gives five instances of the Israelites' sin. First the desire for food other than God had given them, Num. xi. 4, 33, 34.

7. *Neither be ye idolaters*] Tyndale characteristically renders "*worshippers of images*." See Exod. xxxii. 6.

to play] Dancing (see Stanley and Alford *in loc.*) was probably included, as it formed part of the worship of the heathen deities. Cf. Horace, "Quam nec ferre pedem dedecuit choris.....sacro Dianae celebrant die." *Odes*, II. 12. 19. But the original Hebrew word has a wider signification, *to sport, to laugh*, exactly the same as the kindred word from which is derived Isaac, "he shall laugh," so named from Sarah's laughter. The same is the case with the Greek word παίζειν, used here.

8. *Neither let us commit fornication*] i. e. the natural result of joining in the impure worship of Ashtaroth, or Astarte, the Syrian Venus. The temple of Aphrodite, on the Acro-Corinthus, contained a thousand priestesses devoted to the same licentious worship. See Introduction. The warning in the text was, therefore, by no means needless. The occasion referred to is that related in Num. xxv. 1—6.

three and twenty thousand] In Num. xxv. 9 we find 24,000. The actual number would no doubt be between the two, so that both here and in the book of Numbers only round numbers are given. "Our Apostle saith not definitely three and twenty thousand perished, but three and twenty thousand at the least." Lightfoot.

9. *Neither let us tempt Christ*] Whether we read Christ here with the authorized version, or 'the Lord' with many MSS. and editors, makes but little difference. In either case Christ is meant, Who, as the Angel of the Covenant (see note on ver. 4), was the guide of the

10 them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were
11 destroyed of the destroyer. Now all these *things* happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth take heed lest
13 he fall. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be

Israelites throughout all their wanderings. What it was to tempt Christ we may best learn from the Old Testament narrative. See Num. xiv. 22. It was to try Him, to see whether He would be as good as His word, whether He would punish their sin as He had declared He would. The word in the original means *to try to the uttermost.* For the occasion referred to see Num. xxi. 6, though this is not the only occasion on which the Israelites were said to have tempted God.

of serpents] Literally, **by the serpents**, i. e. the well-known fiery flying serpents mentioned in Moses' narrative.

10. *Neither murmur ye*] See Exod. xvi. 2, xvii. 2; Num. xiv. 2—29, xvi. 41.

of the destroyer] The angel of death. Cf. Exod. xii. 23, Wisd. xviii. 25, where nearly the same Greek word is used in the Septuagint as here. Cf. also Gen. xix.; 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15, 16, 20; 2 Kings xix. 35; 2 Chron. xxxii. 21; Acts xii. 23. Estius concludes from Jude 5, 9, that this was the Archangel Michael, but the passage does not seem to warrant the conclusion.

11. *ensamples*] Here, as in ver. 6, the word in the original is *types*, or perhaps with some editors we should read '*typically*.' See note on ver. 6.

12. *let him that thinketh he standeth take heed lest he fall*] A warning against the over-confidence too common among the Corinthians. See chapter i. throughout; ch. iii. 18, iv. 8. It is not sufficient to have been admitted into the Christian covenant; we need watchfulness, in order to use our privileges aright. Cf. Rom. xi. 20.

13. *There hath no temptation taken you but such as is common to man*] *Adapted to human powers* (ἀνθρώπινος). A consolation, as the last verse was a warning. These words were intended to meet an objection that it was impossible to walk warily enough—impossible to adjust aright the boundaries of our own freedom and our brother's need. Every temptation as it comes, St Paul says, will have the way of escape provided from it by God. All that a Christian has to do is to live in humble dependence upon Him, neither perplexed in the present nor anxious for the future. Cf. 2 Pet. ii. 9.

will with the temptation also make a way to escape] The original is stronger—*with the temptation will make the way of escape also.*

able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. 14

15—22. *The danger of eating Meats sacrificed to Idols shewn from the example of Sacrificial Feasts in general.*

I speak as to wise *men;* judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, 15 16

14. *Wherefore, my dearly beloved, flee from idolatry*] A return to the main argument in ch. viii. An idol is nothing, and meats offered to idols are nothing; but idolatry is a deadly sin, and so also is whatever tends to promote it.

15—22. THE DANGER OF EATING MEATS SACRIFICED TO IDOLS SHEWN FROM THE EXAMPLE OF SACRIFICIAL FEASTS IN GENERAL.

15. *I speak as to wise men; judge ye what I say*] Even in the plenitude of his Apostolic authority, he does not forbid the Corinthians the exercise of their reason. They, as well as he, have the unction from above (1 John ii. 20, cf. ch. ii. 12), and can therefore discern the force of what he says. See also ch. xi. 13.

16. *The cup of blessing which we bless*] Resumption of the argument. First reason against taking part in an idol feast. We communicate together in the Body and Blood of Christ, and we are thereby debarred from communion with any beings alien to Him; a communion into which, by the analogy of all sacrificial rites, we enter with the beings to whom such sacrifices are offered. See ver. 20. The term *cup of blessing* is a Hebraism for the cup over which a blessing is to be pronounced, whose characteristic it is to be blessed. It was the name given to the cup over which thanks were given at the Passover. Lightfoot.

which we bless] Over which we pronounce the words of blessing and thanksgiving commanded by Christ. See St Luke xxii. 20 and ch. xi. 25.

is it not the communion of the blood of Christ?] "*Comynyng,*" Wiclif. See ch. v. 7. "The word communion is stronger than partaking," Chrysostom. The idea is that of a meal on a sacrificed victim, which is Christ Himself, the true Paschal Lamb, by feeding on Whom all who partake of Him are made sharers of His Flesh and Blood, and thus are bound together in the closest fellowship with Him. The fact of this Eucharistic feeding upon Christ is adduced as the strongest reason why Christians cannot lawfully take part in idolatrous rites. It is as impossible to *exclude* here the active sense of "communication" (see note on ch. i. 9), as it is to confine the word to that signification. It must be taken in the widest possible sense, as including Christ's feeding His people with His Flesh and Blood, and their joint participation in the same.

The bread which we break] Calvin here characteristically contends

17 is it not the communion of the body of Christ? For we being many are one bread, *and* one body: for we are all
18 partakers of *that* one bread. Behold Israel after the flesh: are not they which eat *of* the sacrifices partakers of the
19 altar? What say I then? that the idol is any *thing*, or that

that the Eucharistic loaf was handed from one to the other, and that each broke off his share. But it is obvious that the words are such as could be used by any minister of the Christian Church, of the solemn breaking of the bread in obedience to Christ's command. And it may be further observed that only Christ is said to have broken the bread at the first institution of the Eucharist. The Roman Catholic commentator, Estius, here, however, agrees with Calvin. The breaking of the bread, he says, was first performed "a presbyteris et diaconis," and afterwards "a caeteris fidelibus." The language of St Paul is not precise enough to enable us absolutely to decide the point.

the communion of the body of Christ] Wiclif, *taking;* Tyndale, *partaking*. See note above on the communion of the Blood.

17. *For we being many are one bread, and one body*] "As one loaf is made up of many grains, and one body is composed of many members, so the Church of Christ is joined together of many faithful ones, united in the bonds of charity." Augustine. So Chrysostom and Theodoret, and our English bishops Andrewes and Hall. Cf. ch. xii. 12; Gal. iii. 28; Eph. iv. 4; Col. iii. 15.

for we are all partakers of that one bread] Literally, **for we all partake of the one bread.** See St John vi. 35—58. As the bread passes into our bodies and becomes a part of each of us, so the Body of Christ, which the bread is the means of conveying, enters into and becomes part of each of us. Calvin reminds us that here St Paul is not dealing so much with our love towards and fellowship with one another, as with our spiritual union with Christ, in order to draw the inference that it is an unendurable sacrilege for Christians to be polluted by communion with idols.

18. *Behold Israel after the flesh*] Second reason (see ver. 16). As the Christian sacrificial feasts, so are those of the Jews.

are not they which eat of the sacrifices partakers of the altar?] "In a strict and peculiar sense—the altar having part of the animal, the partaker another part." Dean Alford. The word here translated *partakers* is not the same as in the last verse. It is, like the word translated *communion*, from κοινὸς, common, and implies that the altar and the worshipper share together in the victim. Bengel remarks that "he to whom anything is offered, the things which are offered, the altar on which they are offered," and he might have added those who offer them, "have communion with each other." If, therefore, any one knowingly partakes of an idol sacrifice, *as such* (it would seem that some went so far as to contend that Christians might do so), he makes himself responsible for the worship of the idol, and all the evils with which that worship is connected.

19. *What say I then? that the idol is any thing*] St Paul does not

which is offered in sacrifice to idols is any *thing?* But *I say,* 20
that *the things* which the Gentiles sacrifice, they sacrifice
to devils, and not to God: and I would not that ye
should have fellowship with devils. Ye cannot drink the 21
cup of the Lord, and the cup of devils: ye cannot be
partakers of the Lord's table, and of the table of devils.
Do we provoke the Lord to jealousy? are we stronger 22
than he?

mean to say here, any more than in ch. viii. 4, that an idol, or the god represented by it, has any real objective existence, or that the sacrifices offered to such idols are the property of any such being as that they are intended to represent. But for all that, it may stand as the representative of that which has a very real existence indeed; the kingdom of evil, and those beings which maintain it.

20. *they sacrifice to devils, and not to God*] Third reason. The worship of idols is a worship of devils. The words here used are found in Deut. xxxii. 17, and similar ones are found in the Septuagint version of Ps. xcvi. 5; cf. Ps. cvi. 37. The point of the argument is shewn in the last words of this sentence, '*and not to God.*' As they were not sacrificed to God, they were sacrificed to His enemies, the 'evil spirits,' 'dæmons,' not 'devils' properly, for this word is confined to the 'prince of this world' (St John xii. 31), 'which is the Devil, and Satan'* (Rev. xx. 2). Such beings as these are no mere conceptions of the fancy, but have a real and active existence. Their power over humanity when Christ came was great indeed. Not only was their master the Prince of this world (see above and cf. St Luke iv. 6), but the fact of demoniacal possession was a proof at once of their existence and influence upon man.

fellowship] Translated *communion* in ver. 16. See note on ch. i. 9.

21. *Ye cannot drink the cup of the Lord, and the cup of devils*] See note on ver. 18, and for the nature of heathen sacrifices note on viii. 1. The cup of devils was the libation with which the meal commenced. It was the cup of devils (1) because it was the cup of worship to beings other than God, which He Whose name was Jealous (Exod. xxxiv. 14, cf. xx. 5) and Who 'will not give His glory to another' (Isai. xlii. 8) had forbidden, and (2) because the worship of many of the gods was a distinct homage to the powers of evil, by reason of its polluting nature. Such worship obviously unfitted those who took part in it for fellowship with Christ. Cf. also 2 Cor. vi. 15, 16.

22. *Do we provoke the Lord to jealousy?*] i.e. as the Jews had done to their cost. See note on last verse. Cf. also Num. xiv.; Deut. i., xxxii. 21 (see note on ver. 19 and observe that it was *idol worship* which provoked God); Ps. xcv. 8; Heb. iii. 16. The same word is found, with the same translation, in Rom. x. 19, xi. 11, and in ver. 14 of that chapter it is translated *provoke to emulation.*

are we stronger than he?] So as to be able to resist His wrath.

* See note on St Matt. iv. 24 in Mr Carr's Commentary in this series.

23—Ch. XI. 1. *Practical directions on the subject of Meats offered in Sacrifice.*

23 All *things* are lawful for me, but all *things* are not expedient: all *things* are lawful for me, but all *things* edify
24 not. Let no *man* seek his own, but every man another's
25 *wealth*. Whatsoever is sold in the shambles, *that* eat,
26 asking no question for conscience sake: for the earth *is*

23—Ch. XI. 1. Practical directions on the subject of Meats offered in Sacrifice.

23. *All things are lawful for me*] A repetition of the words in ch. vi. 12, with a more emphatic enunciation of the doctrine that the great limiting principle of liberty is our neighbour's edification. It is scarcely possible to help seeing in this repetition a confirmation of the view that the words were originally St Paul's own, but had been used in a sense in which he did not intend them to be used.

edify not] See note on ch. viii. 1.

24. *Let no man seek his own, but every man another's wealth*] Rather, **the profit of his neighbour**. Cf. Rom. xv. 1, 2, 3; Phil. ii. 4. The conclusion is moral, not positive. No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the Gospel has no concern. What St Paul does prescribe, relates to the effect of our conduct upon others. See Rom. xiv. throughout. It will thus happen in our case, as in that of the Apostle, that what may be quite wrong under one set of circumstances may be quite right in another, as in Gal. ii. 3 and Acts xvi. 1. See also notes on ch. viii. It may be interesting to remark how these questions were treated by the theologians of later times. Estius gives several examples of the casuistry of the Latin Fathers. St Augustine decides the case of those who, pressed by hunger, might be tempted to eat of food in an idol temple when quite alone, by saying that if they know it to have been offered to idols, they must refuse it. St Jerome decides that the invocation of idols and dæmons makes such food unclean. St Gregory commends the virtue of some unlettered Christians who preferred rather to be slain than to eat meats offered to idols which their Lombard captors endeavoured to force upon them. The Greek Father St Chrysostom, however, remarks that St Paul does not suffer the Christian to question what it is he buys, but simply to eat whatever comes from the market.

25. *Whatsoever is sold in the shambles*] This and the two following verses are directed against over-scrupulousness. Some Christians were afraid to buy meat in the public market, lest it might have been offered in sacrifice to an idol. See note on ch. viii. 1.

asking no question for conscience sake] Rather, **entering upon no inquiry**. This may be interpreted (1) as directing, that no inquiry was to be made, lest the answer should suggest conscientious scruples, or (2) as urging that no conscientious scruples need be felt which should

the Lord's, and the fulness thereof. If any of them 27
that believe not bid you *to a feast*, and ye be disposed to
go; whatsoever is set before you, eat, asking no question
for conscience sake. But if any *man* say unto you, This is 28
offered in sacrifice unto idols, eat not for his sake that
shewed *it*, and *for* conscience *sake:* for the earth *is* the
Lord's, and the fulness thereof: conscience, I say, not 29
thine own, but of the other's: for why is my liberty judged of

lead to any necessity for making inquiries. The latter is more in accordance with the robust morality of the Apostle, and with the context. The conscience need not be sensitive upon such points; it need not suggest entangling difficulties, where in truth there were none. This is better than to suppose with some, that information was to be kept back in order to avoid anxiety on the part of the scrupulous.

26. *for the earth is the Lord's, and the fulness thereof*] See Ps. xxiv. 1. Cf. Ps. l. 12. It is not the eating of meats that is sinful. 'An idol is nothing in the world,' and all creatures are made by God, and are therefore fit for food. (Cf. 1 Tim. iv. 4.) But knowingly to countenance idolatrous rites, to give to another the glory due to the one True God alone, is a grievous sin. Therefore the whole question of sinfulness depends, not on the meat, but on the knowledge of him who eats it, what kind of meat it is. If he does not know that it has been offered to an idol, he may dismiss all scruples, for it is only this knowledge, and not the perishable meat (see ch. vi. 13), which makes him partaker of the 'table of devils.' So ver. 27.

27. *If any of them that believe not bid you*] i. e. to a feast in a private house. Although some of the Corinthians had gone so far as to declare that a Christian might innocently sit at meat in the idol temple, confident in his conviction that an idol was 'nothing in the world' (ch. viii. 10), yet the Christian religion could not permit them thus to abuse their freedom. To sit at meat in the idol temple was directly to countenance idol worship, and thus to become 'partaker' of the 'table of devils.'

28. *But if any man say unto you, This is offered in sacrifice unto idols*] i. e. if (1) one of your fellow-guests should display scruples of conscience, or (2) a heathen should be likely to draw the inference that you approved of idol worship. The reading ἱερόθυτον confirms the latter, that in the text the former interpretation. "This altogether alters the case. You are no longer simply eating with thankfulness the food set before you as the gift of God. The question of idolatrous worship is now introduced. If your own conscience would permit you to eat, you have to consider whether your conduct might lead another to suppose that you regarded participation in the worship of idols as permissible to a Christian." Most MSS. and Editors omit the words, 'For the earth is the Lord's, &c.' in this verse, as a mere and meaningless repetition from ver. 26.

29. *why is my liberty judged of another man's conscience?*] This

30 another *man's* conscience? For if I by grace be a partaker,
why am I evil spoken of for *that for* which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do
32 all to the glory of God. Give none offence, neither to the
33 Jews, nor to the Gentiles, nor to the Church of God: even
as I please all *men* in all *things*, not seeking mine own
11 profit, but the *profit* of many, that they may be saved. Be
ye followers of me, even as I also *am* of Christ.

2—16. *The Conduct and Dress of Women at the Public Services of the Church.*

2 Now I praise you, brethren, that you remember me in all

and the following verse are a little obscure, but the sense appears to be that no man has a right to interfere with the liberty enjoyed by another, save so far as *his own* conduct and conscientious convictions are likely to be affected thereby. In fact the Apostle's words in ver. 28, 29, 30 may be thus paraphrased. "For conscience sake. Not that *you* are to feel conscience-stricken, as though you had yourself been doing something wrong, and given your neighbours a right to blame you. No man has any such right. You were doing no harm. You had a perfect right to eat what was set before you with gratitude to God for what He had given. No, it is not of your own, but of your neighbour's conscience, that I was speaking. To him you would be doing harm incalculable, if you allowed him to suppose that there was no sin in worshipping idols."

30. *by grace*] Rather, *with gratefulness.*

31. *Whether therefore ye eat, or drink*] The glory of God, *that* is to be the end of all your actions. In themselves, eating and drinking are things indifferent, but there are circumstances in which they may be matters of the highest importance. In our own day, for instance, the question of using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles as those which St Paul has laid down in this chapter. Such a question should be approached and decided on one ground alone, namely, whether by using them or abstaining from them we shall best promote the glory of God.

32. *Give none offence*] This verse and the next explain the words, '*I am made all things to all men*,' ch. ix. 22.

neither to the Jews] This question is dealt with fully in Rom. xiv., where the question of eating or abstaining from meats regarded by the Jews as unclean, is decided upon precisely the same principles as those laid down in this chapter.

CH. XI. **1.** This verse belongs to the former chapter, and concludes the argument, as in ch. iv. 16.

2—16. THE CONDUCT AND DRESS OF WOMEN AT THE PUBLIC SERVICES OF THE CHURCH.

2. *Now I praise you, brethren, that you remember me in all things*]

things, and keep the ordinances, as I delivered *them* to you.
But I would have you know, that the head of every man is 3
Christ; and the head of the woman *is* the man; and the

There is no contradiction between this verse and *v.* 17. The ordinances which St Paul had delivered to the Corinthians had been faithfully kept; but the principles of Christian liberty and Christian brotherhood had been, in some instances, unsatisfactorily carried out. He therefore proceeds to give *other* ordinances on matters which required immediate attention, leaving (*v.* 34) those of less pressing importance till he himself arrived at Corinth. The ordinances in the present chapter relate (1) to the conduct of women in the public assemblies, and (2) to the Lord's Supper.

ordinances] The margin has *traditions; praecepta*, Vulgate (*comaundements*, Wiclif). The signification of the Greek word is *things delivered*, and it is derived from the verb translated *delivered* in this verse, just as *tradition* is derived from *trado*, to *deliver* or *give over*. These 'traditions,' or rather, 'ordinances,' were of three kinds; (1) regulations for the government of the Church, as here and in 2 Thess. iii. 6; (2) statements concerning *doctrine*, as 2 Thess. ii. 15; or (3) concerning *fact*, as in ch. xi. 23, xv. 3, which are spoken of as having been 'delivered' by the Apostle. The doctrines of the Rabbis are spoken of as 'traditions' in St Matt. xv. 2; Gal. i. 14.

as I delivered them to you] "Large principles, when taken up by ardent and enthusiastic minds, without the modifications learnt by experience, are almost sure to run into extravagances, and hence the spirit of law is by degrees reduced to rules, and guarded by customs."—Robertson, Lect. XXI. on 1st Ep. to Corinthians. The whole lecture is extremely valuable.

3. *But I would have you know*] According to St Paul's invariable rule, the question is argued and settled upon the first principles of the Christian Revelation. In the sight of God all men are equal; yet without distinctions of rank and office society could not exist. But equality and order are reconciled by the revelation of God in Christ.

the head] "In the idea of this word *dominion* is especially expressed. As in the human organisation the exercise of dominion over all the members proceeds from the head; so in the family, from man; in the Church, from Christ; in the universe, from God."—Olshausen.

of every man is Christ] See Eph. i. 22, iv. 15; Col. i. 18, ii. 19. As the head directs the body, so ought every member of Christ's Body to be governed and directed by Christ.

the head of the woman is the man] Cf. Eph. v. 23. "It appears that the Christian women at Corinth claimed for themselves equality with the male sex, to which the doctrine of Christian freedom and the removal of the distinction of sex in Christ (Gal. iii. 28) gave occasion. Christianity had indisputably done much for the emancipation of women, who in the East and among the Ionic Greeks (it was otherwise among the Dorians and the Romans) were in a position of unworthy dependence. But this was done in a quiet, not an over-hasty manner. In Corinth,

4 head of Christ *is* God. Every man praying or prophesying,
5 having *his* head covered, dishonoureth his head. But every

on the contrary, they had apparently taken up the matter in a fashion somewhat too animated. The women overstepped due bounds by coming forward to pray and prophesy in the assemblies with uncovered head."—De Wette. Such persons are here reminded that according to God's word (Gen. iii. 16; 1 Tim. ii. 12, 13) woman was designed to be in subjection, both in society and in the family. Of this last, woman's chief sphere, man was, by God's ordinance, the head. Yet (see below, *v.* 5) she is on an equality with man in her *individual* relation to Christ.

the head of Christ is God] Cf. ch. iii. 23, viii. 6, xv. 28, and notes. Also St John xiv. 28. Possibly this may be added to prevent the idea from gaining currency that the interval between man and woman was in any degree comparable to that between Christ and man. And it also implies that the whole universe is one vast system of orderly gradation, from God its Creator downwards.

4. *Every man praying or prophesying, having his head covered*] We have two propositions in this and the following verse: the first concerning the man, the second concerning the woman. "It was the custom of the Jews that they prayed not, unless first their head were veiled, and that for this reason; that by this rite they might shew themselves reverent and ashamed before God, and unworthy with an open face to behold Him."—Lightfoot. He quotes many passages from the Rabbis, of which one from Maimonides may suffice. "Let not the Wise Men, nor the scholars of the Wise Men pray, unless they be covered." This veil was called the *Tallith*. Grotius (see Alford *in loc.*) gives many details about the custom of heathen nations. It appears that the Romans and Germans used to pray veiled, from the same motive as the Jews, while the Greeks were accustomed to perform their sacred rites unveiled (though St Chrysostom asserts the contrary of this). But the Christian custom was not, as Meyer seems to think, due to the Hellenic custom being followed in the Hellenic churches, but is rather to be explained by this passage, and by 2 Cor. iii. 14, 18. The Christian no longer approaches God weighed down by shame and sin. It is his privilege to gaze undazzled on the glory of God with face unveiled, since he is 'no longer a servant, but a son,' Gal. iv. 7. "*Capite nudo, quia non erubescimus*," Tertullian, *Apology*, ch. xxx. "The question here is of a veil, not of a hat."—De Wette. But the effect of St Paul's decision has been in the Christian Church to do away with the custom of uncovering the feet and allowing the head to remain covered (Exod. iii. 5), which is still in existence among the Jews and Mohammedans. For *prophesying*, see note on ch. xiv. 1.

dishonoureth his head] Either (1) Christ, 'the Head of every man,' by the non-acknowledgment of redemption through Him. Or (2) his *own* head, as not bearing in mind that his body and spirit had been bought with a price, and were therefore Christ's, and thus high in the favour of God.

5. *But every woman that prayeth or prophesieth*] This refers, of course, to the public assemblies of the Church, where the woman

woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for *that* is even all one as if she were shaven. For if the woman be not covered, let her also be 6
shorn: but *if it* be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to 7
cover *his* head, forasmuch as he is the image and glory of

appears, not in her individual character, but as the member of a community. She must therefore perform her devotions in this latter character, and her attire must bear witness to the fact that she is subordinate to those of the other sex in whose presence she worships. Alone, of course, or in the presence of her own sex only, she has the same privilege of approaching God unveiled, that man has. Some difficulty has been raised about the words '*or prophesieth*.' It has been thought that the woman was here *permitted* to prophesy, i.e. in *smaller* assemblies, and that the prohibitions in ch. xiv. 34, and 1 Tim. ii. 12, referred to the more *general* gatherings of the Church. The subject is one of some difficulty (see Acts ii. 18, xxi. 9), but it is perhaps best, with De Wette and Calvin (who says, "Apostolum hic unum improbando alterum non probare") to suppose that the Apostle blames only the *praying* in public with uncovered head, and reserves his blame of the prophesying for ch. xiv. 34. As for the prophetic gifts of the daughters of Philip the evangelist, Acts xxi. 9, they were probably reserved for assemblies of their own sex.

with her head uncovered] i.e. without the *peplum* or shawl, which (see Art. in Smith's *Dictionary of Antiquities*, and Dean Stanley's note), used ordinarily as a covering for the body, was on public occasions thrown over the head also. In Oriental countries, however, the women wore, and still wear, a veil.

dishonoureth her head] "As the man honours his head by proclaiming his liberty, so the woman by acknowledging her subjection."—Calvin. Cf. Num. v. 18.

for that is even all one as if she were shaven] i.e. she might just as well be shaven, as appear in the public assemblies with her face entirely uncovered.

6. *but if it be a shame for a woman to be shorn or shaven*] i.e. with her hair either *cropped close* or *shaven*. This was considered a disgrace. It was the sign of a slave (see Aristophanes, *Birds*, 911), or of one in mourning and humiliation (Deut. xxi. 12).

7. *For a man indeed ought not to cover his head*] The Apostle now gives reasons for what he has just said. His *first* argument is that to appear uncovered in the congregation denotes the having no visible superior there. But woman *has* a visible superior, namely, man. To this fact, when she appears in public, her very dress should testify. See also *v.* 10.

forasmuch as he is the image and glory of God] Additional reason for the Apostle's directions. Man is God's *image* (Gen. i. 26, 27, v. 1, ix. 2, 6), inasmuch as he is the highest of all living beings in the visible

8 God: but the woman is the glory of the man. For the man
9 is not of the woman; but the woman of the man. Neither
was the man created for the woman; but the woman for the
10 man. For this cause ought the woman to have power on
11 *her* head because of the angels. Nevertheless neither *is* the

world. His *glory*, i.e. the manifestation or representation of His glory, on account of the dominion over all things in the world committed to him (Gen. i. 26, 28, iii. 16). As he is thus a visible representation of God, he is not to veil his head, the noblest part of his body, in the public worship of the Church.

the woman is the glory of the man] Woman is not the manifestation or representation of the glory of God on earth, inasmuch as she is subject to man, and therefore cannot properly represent Him Who has no superior. But to all inferior beings she represents and is scarcely distinguishable from man, and therefore manifests and shares his superiority; reflects it, as the moon does the light of the sun, to use (and it may be said, to complete) the simile of Grotius here. See Alford's note.

8. *For the man is not of the woman*] *Second* argument, drawn from the creation of mankind. The narrative in the book of Genesis establishes two facts, (1) that woman had her being originally through man, and not, as man, directly from God; and (2) that she was created for man's advantage, and not man for hers. Not that we are to suppose, with some, that woman is in no sense to be regarded as the image and glory of God, but that man is so immediately, she mediately, through man.

10. *For this cause ought the woman to have power on her head*] That is, as in the margin of our version, '*a covering in sign that she is under the power of her husband*.' An *hilyng* (*hülle*, veil), Wiclif. Third argument, drawn from the presence of the angels at Christian worship. The word translated *power* here is rather, *the right to exercise power, authority*, as in St Matt. x. i.; St Luke iv. 36, &c. Hence it has been suggested in the notes on ch. ix. 4, 5, 12 that it has sometimes, though not here, the signification of *right*. In this place the abstract is put for the concrete, the authority itself for the token of being under authority. For an instance of the use of the veil in this way we may refer to Gen. xxiv. 65, where Rebekah veils herself in token of submission, as soon as she comes into the presence of her husband. We are not to exclude the idea of feminine modesty, but to regard it as included in the idea of being under authority, of which modesty is a kind of natural acknowledgment. Neither are we to confine the idea to *married* persons, as the margin of our Version does, but to regard it as applying to the mutual relations of the sexes generally. The passage has sorely perplexed the commentators. The various explanations of it may be found in Stanley and Alford *in loc.*

because of the angels] This passage has also been explained in various ways (see the commentators just mentioned). It is best on the whole to regard it as an intimation that the angels, though invisible, were fellow-worshippers with men in the Christian assemblies, and were therefore

man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, *even* so *is* the 12
man also by the woman; but all *things* of God. Judge in 13
yourselves: is it comely that a woman pray unto God un-

"spectators of the indecency," and liable to be offended thereat. "When therefore the women usurp the symbol of dominion, against what is right and lawful, they make their shameful conduct conspicuous" in the eyes of the messengers of God. Thus Calvin. Erasmus paraphrases it well: "If a woman has arrived at that pitch of shamelessness that she does not fear the eyes of men, let her at least cover her head on account of the angels, who are present at your assemblies." For some remarkable Oriental illustrations of the interpretation that *evil* angels are here meant, see Dean Stanley on this verse.

11. *Nevertheless neither is the man without the woman*] "St Paul's teaching from *v.* 7 onward might possibly be misinterpreted by the men so as to lead them to despise the women, and by the women so as to lead them to underrate their own position."—Meyer. He goes on, however, to treat the passage as referring chiefly to married persons, whereas it refers to the two sexes in general, as constituent parts of the Christian community, each having its own peculiar excellencies and special gifts, every one of which is necessary to the perfection of human society. We may remark how in Christ alone were the various qualities of humanity so blended that He united in Himself the perfections of the masculine and feminine characters.

12. *For as the woman is of the man*] i.e. by creation (Gen. ii. 22), *even so is the man also by the woman*] By birth.

but all things of God] We are not to dwell too much on the intermediate links in the chain of causation, but to remember that all human beings exist by God's ordinance, and that therefore each has his own rights as well as duties, which cannot be neglected without injury to the Divine order of this world.

13—15. *Judge in yourselves...*] Return to the argument in *v.* 10. An appeal is now made to our natural feeling of what is proper and becoming. Man, as his sphere is the world, and as he is the highest of God's creatures in it, needs no covering to hide him from the gaze of others. Woman, as being, whether married or unmarried, under the dominion of man, receives of God's providence the covering of her long hair, whereby she may veil herself from the gaze of those who are not her natural protectors.

is it comely] *Decet*, Vulgate. *Besemeth* it? Wiclif. Our version follows Tyndale here, and is equivalent in our modern language to *Is it proper? Is it becoming?* "It is impossible," remarks Robertson, "to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum." And again, "Whatever contradicts feelings which are universally received," that is "in questions of morality, propriety, and decency," "is questionable to say the least."

14 covered? Doth not even nature itself teach you, that, if a
15 man have long hair, it is a shame unto him? But if a woman
have long hair, it is a glory to her: for *her* hair is given her
16 for a covering. But if any *man* seem to be contentious, we
have no such custom, neither the churches of God.

17—34. *Disorders at the Lord's Supper.*

17 Now in this that I declare *unto you* I praise *you* not, that

uncovered] *Not hilid* (veiled) *on the heed*, Wiclif. *Bare hedded*, Tyndale.

14. *Doth not even nature itself teach you*] This argument from nature must not be pressed too far. St Paul is speaking of the natural sense of what is fitting in those whom he addressed. In early times the Greeks and the Romans wore long hair, and the Gauls and Germans did so in St Paul's own time. So Homer continually speaks of the "long-haired Greeks." St Chrysostom remarks that those who addicted themselves to philosophy in his day wore their hair long. But this was mere affectation. Cf. Horace, *De Arte Poetica*, 297,

"Bona pars non ungues ponere curat,
Non barbam, secreta petit loca, balnea vitat."

But the general verdict of society has been that appealed to by the Apostle. "This instinctive consciousness of propriety on this point had been established by custom, and had become φύσις (nature)."—Meyer.

15. *it is a glory to her*] The true glory of every creature of God is to fulfil the law of its being. Whatever helps woman to discharge the duties of modesty and submissiveness assigned to her by God is a glory to her.

for her hair is given her for a covering] A *mantle*, or *cloak*. Literally, something *flung around* the body. It is worthy of remark that the Vestal Virgins at Rome wore their hair short, or confined by a fillet. They may, however, have been regarded as protected by their sacred character.

16. *But if any man seem to be contentious*] Some commentators refer these words to what follows; but it would seem best to apply them to what has gone before. The Apostle would deprecate further argument, and appeal to the custom of the Churches as decisive on a point of this kind. See note on ch. xiv. 33.

we have no such custom, neither the churches of God] The word *custom* has been interpreted (1) as referring to contention, "it is not our custom to be contentious," or (2) to the practice of permitting women to appear unveiled at the services of the Church. The latter yields the best sense. This appeal to the Churches must not be understood to imply that all Churches ought in all respects to have the same ritual. But in a matter such as this, involving the position of women in Christian society, it were far wiser for the Corinthian Church to follow the universal practice of Christendom.

you come together not for the better, but for the worse. For 17
first of all, when ye come together in the church, I hear that
there be divisions among you; and I partly believe *it*. For 19
there must be also heresies among you, that they *which are*
approved may be made manifest among you. When ye come 20

17—34. Disorders at the Lord's Supper.

17. *Now in this that I declare unto you I praise you not*] St Paul was able to praise the Corinthians (*v.* 2) for their attention to the injunctions he had given them. He could not praise them for their irregularities in a matter on which their Christian instincts ought to have enlightened them. The disorders at the administration of the Eucharist were such as ought not to have needed correction.

that you come together not for the better, but for the worse] Literally, **unto the better** and **unto the worse**, i.e. they were the worse, not the better, for meeting together for worship.

18. *For first of all*] Either (1) we must take this to apply to this and the next verse, and the second cause of blame to commence with *v.* 20, or (2) we must regard it as applying to the whole of this chapter, and then the next cause of blame will be the abuse of spiritual gifts, which is treated of in chapters xii.—xiv. The latter is the more probable, for many of the commentators seem to have been misled by the technical theological sense which was attached to the words *schism* and *heresy* in later ages, a sense which seems to have been unknown to the Apostle. The divisions of which the Apostle speaks seem to have been social and personal rather than theological or ecclesiastical. See note on *v.* 21.

in the church] Not the building, for there were no *churches* in the sense of buildings devoted to Christian worship then, but *in the assembly*.

divisions] Margin, *schisms*. Wiclif and Tyndale better, *dissencion*. *Dissidia*, Calvin. Vulgate, *scissuras*. See note on ch. i. 10.

19. *heresies*] *Sects*, Tyndale. *Rotten* (i.e. factions), Luther. This word is variously translated in our version. In the Acts (v. 17, xv. 5, xxiv. 5, xxviii. 22) it is usually translated *sect*. But in Acts xxiv. 14 and in Gal. v. 20 and 2 Pet. ii. 1, it is rendered, as here, by the word *heresy*. It signifies the *deliberate choice* of a doctrine or line of conduct, as opposed to receiving it on authority. St Paul must be understood as saying that not only will there be dissension and division among Christians, but that some of them will go their own way in spite of the instructions both in doctrine and practice delivered to them by Christ's Apostles. So St Chrysostom and many other Greek Fathers. Cf. Acts xx. 29; 1 Tim. iv. 1; 2 Tim. iii. 1—5; 2 Pet. ii. 1; Jude 18; also ch. xiv. 38.

that they which are approved may be made manifest among you] The Greek is not simply *so that*, but *in order that*, as though God had permitted these evils to arise in order to test the faith and patience of Christian men. Cf. St James i. 3; 1 Pet. i. 6, 7.

approved] *Probati*, Vulgate; δόκιμος, he who has been tried and has

together therefore into one place, *this* is not to eat the
21 Lord's supper. For in eating every one taketh before *other*
his own supper: and one is hungry, and another is drunken.
22 What? have ye not houses to eat and to drink *in?* or despise

stood the trial. It is the opposite of ἀδόκιμος, *reprobate, rejected;* see ch. ix. 27. δοκίμιον, a noun derived from this word, is translated *trial* in the passages cited in the last note. Cf. St James i. 12, where the words *when he is tried* should rather be rendered *having become approved* (δόκιμος), and 2 Cor. xiii. 7.

20. *into one place*] Literally, **to** (or **at**) **the same place.** See Acts i. 15, ii. 1, iii. 1, and ch. vii. 5 of this Epistle. It is the only phrase which we find applied to the *place* of the Christian assembly. See note on *v.* 18.

this is not to eat the Lord's supper] Better, perhaps, **it is not to eat a supper of the Lord's institution.** The absence of the article, the apparent antithesis between a supper of Christ's and a supper of one's own devising, and the presence of the article in Rev. i. 10 (*the Lord's Day*), confirm this rendering. It is not merely that the conduct of the Corinthian Christians was inconsistent with taking part in the Sacrament of Christ's Body and Blood, but that it was in no sense a supper of Christ's institution of which they partook. "The question arose," says Dean Stanley, "whether the majesty, the tenderness, the awe of the feast should be lost in a senseless orgy."

21. *For in eating every one taketh before other his own supper*] Rather, *for in* **the** *eating*, i.e. *when ye eat.* Every passage relating to the Eucharist in the N. T. leads to the conclusion that it took place at the end of a social meal, such as the Last Supper itself. See Acts ii. 42, 46, xx. 7, 11. It was called the Agapè, or feast of love, and was like the ἔρανος of the Greeks, to which, very frequently, each brought his own portion. See Art. *Erani* in Smith's *Dictionary of Antiquities.* The divisions among the Corinthian Christians (*v.* 18) were of the kind which we are accustomed to denominate "sets" in a small society,—cliques and *coteries*, which were the product, not so much of theological, as of social antagonism. Thus the members of the Corinthian Church were accustomed to share their provisions with members of their own "set," to the exclusion of those who, having an inferior social position, had few provisions, or none, to bring. Hence while one was only too well provided with food, another had none.

and another is drunken] We have no right, with some commentators, to soften down the force of this word, as though no such abominations were possible at Corinth. The permeation of the Christian community by the Spirit of Christ (see note on ch. v. 1) was a more gradual process than is generally supposed.

22. *have ye not houses to eat and to drink in?*] i.e. If all you came together for were to satisfy your own hunger, you might just as well eat and drink at home. But the Lord's Supper was instituted for a threefold purpose. It was (1) a practice intended to bind Christian people together in mutual love (see Acts ii. 42—47, iv. 32—35), (2) it was

ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord *that* which also I 23
delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given 24
thanks, he brake *it*, and said, Take, eat: this is my body,

designed as the solemn commemoration of the great Act of Love whereby Jesus Christ offered Himself upon the Cross for the sins of men (see *v.* 26), and (3) it was the means whereby He fed His people with the "spiritual food of His most blessed Body and Blood." See ch. x. 15, 16.

or despise ye the church of God] Not the material building (see above, *v.* 18), but the Church gathered together in it, called out of the world, or called together (the Greek favours the first, the analogy of the Hebrew the latter explanation) to be the habitation of God through the Spirit. To introduce into this the petty jealousies and antipathies of human society was to despise the great and glorious Body, in which God was pleased to dwell.

and shame them that have not] Not "those who have no houses," "*han noone*," Wiclif, but as the margin, *them that are poor; qui sont pauvres*, De Sacy. The word in the original is rather stronger than *shame*; it is equivalent to *disgrace*.

23. *For I have received of the Lord*] Literally, **For I received of the Lord.** Reason why St Paul could not praise the Corinthians. Their conduct was a gross profanation of a rite which had been so solemnly instituted by Christ. These words, especially if we notice the emphatic use of the pronoun, seem to imply that St Paul had received from the Risen Lord's own lips (see ch. ix. 1 and note) the account of the institution of the Holy Communion which he now gives the Corinthians. He does not say 'from the disciples of the Lord,' but 'from the Lord' ("An authentic explanation given by the Risen Christ concerning His Sacrament,"—Olshausen). And it is remarkable that while it differs in some respects from that given by St Matthew and St Mark, this account by St Paul corresponds closely to that found in his friend and disciple St Luke's narrative. This circumstance is a strong corroboration of the evidence for the authenticity of both Gospel and Acts, for it confirms the evidence we have that both were written by one closely connected with St Paul. Some have thought that we have here the earliest account of the institution of the Lord's Supper; but the Gospel of St Matthew was possibly in existence by this time, and if we are to regard 2 Cor. viii. 18 (see Collect for St Luke's Day) as referring to the Gospel of St Luke, that, too, must have been in existence before or about the time when this Epistle was written.

24. *and when he had given thanks*] St Mark has 'blessed,' St Matthew, according to some copies, 'blessed,' to others, 'gave thanks.' St Luke agrees with St Paul. From the Greek word used here this sacrament derives its name of *Eucharist*, or *thanksgiving*.

and said] Inasmuch as the words of institution have been the

which is broken for you: this do in remembrance of me.
25 After the same manner also *he took* the cup, when *he* had supped, saying, This cup is the new testament in my blood:

occasion of one of the longest and bitterest controversies that have ever divided the Church of Christ, it is well to inquire very closely *what* He said. And first, there are varieties in the reading here, occasioned by the practice, so common among the early transcribers of the N. T., of endeavouring to assimilate the various historical passages to one another. Thus the majority of MSS. omit 'Take, eat,' here, and it is probably introduced from St Matthew xxvi. 26. Then some MSS. omit the word *broken*, but the majority of MSS. retain it, and its omission renders the sentence rather harsh. Thus, then, the words of institution, as recorded by St Paul, are as follows: 'This is My body, which is [being broken] for you; this do in remembrance of Me,' i.e. *to serve as a memorial of Me*, or *to preserve My memory*. Let us next take St Luke's account of it, derived either from St Paul or from the same source as his. 'This is My body, which is given for you; this do in remembrance of Me.' St Matthew and St Mark simply give the words, 'Take, eat: this is My body.'

in remembrance of me] The word here translated remembrance signifies (1) the act of recollection, and (2) that which *enables* us to recollect, *reminds* us of a thing. In the Septuagint it is used in the heading of the 38th and 70th Psalms as a translation of 'to bring to remembrance.' In Num. x. 10 the Septuagint uses it (3) to translate a Hebrew word signifying *memorial*, i.e. some visible and tangible object which exists in order to bring to mind a past event. Cf. Heb. x. 3.

25. *After the same manner also he took the cup, when he had supped*] The words in the original, though translated differently, are precisely the same as those of St Luke, and seem to imply (see also St Luke xxii. 17) that while the bread was administered *at* supper, the cup was administered *after* it.

saying] The literal translation of the words is, *This cup is the New Covenant in My Blood; this do whensoever ye drink it, in remembrance of Me*. St Luke gives us the words as follows: 'This Cup is the New Covenant in My Blood, which is being poured forth for you;' St Matthew, 'Drink ye all of it, for this is My Blood which is of the New Covenant, which is poured forth for many unto the remission of sins;' St Mark, 'This is My Blood, which is of the [New] Covenant, which is poured forth for many.' It is obvious that no one report of these important words can be pressed to the exclusion of the rest.

new testament] This is unquestionably the original meaning of the word thus translated in Classical Greek. It is derived from a word signifying *to put thoroughly in order*, and is used of that complete arrangement of his worldly affairs which a man is accustomed to make in a will. See perhaps for this meaning Heb. ix. 16 (though the question is much debated). In other places in the N.T. it is used, as in the Septuagint, in place of the Hebrew *Berith*, a *covenant* or *agreement* between two parties, one of which sometimes is God. For an example

this do ye, as oft as ye drink *it*, in remembrance of me. For 26
as often as ye eat this bread, and drink this cup, ye do shew
the Lord's death till he come. Wherefore whosoever shall 27
eat this bread, and drink *this* cup of the Lord unworthily,
shall be guilty of the body and blood of the Lord. But let 28

of this sense see Gal. iii. 15. Here it would appear to include *both* senses, for (1) it was a covenant that Christ entered into with man, and (2) it was His Death which gave it validity.

26. *For as often as ye eat*] These words are not those of Christ, but of St Paul. St John iii. 31—36, and Gal. ii. 15—21 are somewhat similar instances, but in them it is by no means certain that we have a commentary by the writer on the speech he records, but quite possible that the passage forms part of the speech itself.

ye do shew] *Tell*, Wiclif. *Annuntiabitis*, Calvin and the Vulgate. *Annoncerez*, De Sacy. Some (e.g. the margin of the English Bible) take this imperatively, but it is better as in the text. If Meyer be right in supposing that the word here used is never employed except in the sense of *oral proclamation* (see ch. ii. 1, ix. 14 of this Epistle; and Phil. i. 16, 18; Col. i. 28, as examples of its use by St Paul), we have here strong grounds for affirming that the *words of institution* formed part of the form of celebrating the Sacrament, even in Apostolic times. The word occurs ten times in the Acts of the Apostles, always in the sense of *proclaim*.

the Lord's death] Since this Sacrament was instituted as a memorial of Christ's Death upon the Cross.

till he come] As long as the Christian Church shall last, this Sacrament will continue to be celebrated for the object for which it was instituted. However widely divided on other points, Christians have agreed in carrying out this prediction for more than 1800 years.

27. *and drink this cup*] Literally, **or drink the cup.** Many Protestant translators have evaded the force of the *or*, from a fear lest they should thereby be countenancing the denial of the Cup to the laity. See Alford, Stanley, Meyer, De Wette, who, while rejecting a rendering clearly incorrect, point out that the fear which prompted it was quite needless. Calvin renders boldly by *aut;* Wiclif and Tyndale by *or*. See also note on *v.* 25.

unworthily] "Not merely," says Estius, "with a mind distracted by worldly thoughts, though that is not to be commended, but in an irreverent spirit," in a frame of mind unsuitable to so solemn an act; without faith in, or a thankful remembrance of, the great mystery therein commemorated; and, above all, in a spirit which regarded what is essentially *the Supper of the Lord* as a supper of one's own, and therefore as one at which it was lawful to be selfish, or intemperate, or both.

shall be guilty of the body and blood of the Lord] Either (1) shall be punishable for 'crucifying the Son of God afresh, and putting Him to an open shame' (Heb. vi. 6), "as though thou thyself didst shed the blood," Theophylact; or (2) for committing an offence against the Body and Blood of Christ, since "the participation presupposes a moral condi-

a man examine himself, and so let him eat of *that* bread, and
29 drink of *that* cup. For he that eateth and drinketh un-
worthily, eateth and drinketh damnation to himself, not dis-
30 cerning the Lord's body. For this cause many *are* weak and

tion which must be in keeping with this most sacred commemoration; but if the condition of the communicant be of an opposite kind, then the holy Body and Blood, into communion with which we enter through such participation, can only be abused and profaned."—Meyer. The word here translated *guilty* (*reus*, Vulgate) signifies the condition in which a man becomes *amenable* to punishment. Cf. St Matthew v. 21, 22, where the word is translated *in danger* of the judgment, council, hell-fire (see also St Mark iii. 29), and xxvi. 66, *guilty of death*, i.e. of a capital crime. St James ii. 10, *guilty* of all, i.e. liable to the same penalty as though he had broken all.

28. *examine himself*] *Preve*, Wiclif. *Probet*, Vulgate. That is, *test* himself, ascertain his own condition (Gal. vi. 4). The same word is used of the weather, and of God's times and seasons (St Luke xii. 56); of beasts of burden (St Luke xiv. 19); of moral questions (Rom. ii. 18); of the Will of God (Rom. xii. 2); of the action of fire (1 Cor. iii. 13). Sometimes it refers to the *results* of the process, *think fit*, *approve*, as in Rom. i. 28, xiv. 22; 1 Cor. xvi. 3. Here it means that the communicant is to institute a scrutiny into his own heart and motives (cf. 2 Cor. xiii. 5), with a view of ascertaining whether his "moral condition" (see note on last verse) be really "in keeping" with the sacred feast to which he is bidden. See the answer to the question "What is required of them who come to the Lord's Supper?" in the Church Catechism. Also cf. Jude 12.

29. *damnation*] Rather **judgment**, as in the margin. Wiclif, *dome* (as in ch. vi. 4). Luther, *gericht*. Vulgate, *judicium*. "The mistranslation in our version has," says Dean Alford, "done infinite mischief." Olshausen reminds us how in Germany a translation (see above) less strong than this, yet interpreted to mean the same thing, drove Goethe from "Church and altar." Of what kind the *judgment* is the next verse explains. That it is not *final* condemnation that is threatened, *v.* 32 clearly shews (Alford, De Wette). Some MSS. and editors omit "unworthily" here. It may have been introduced from *v.* 27. If it be omitted, the sense is that he who eats and drinks without discerning (see next note) the Body of Christ, invites judgment on himself. If it be retained, we are to understand that he who partakes unworthily, invites God's judgment on him because he does not discern the Lord's Body. The latter is the reading of the ancient versions.

discerning] *Dijudicans*, Vulgate. *Discernens*, Calvin. *Dass er nicht unterscheidet*, Luther. *Wiseli demynge*, Wiclif. *Because he maketh no difference of*, Tyndale (after Luther). The word *discern* properly signifies to *perceive distinctions*, to *distinguish*. Thus Shakspeare,

"No *discerner* durst wag his tongue in censure,"

Henry VIII. Act 1. Sc. 1,

i.e. no one who might have been inclined to exalt one king at the ex-

sickly among you, and many sleep. For if we would judge our- 31
selves, we should not be judged. But when we are judged, 32
we are chastened of the Lord, that we should not be con-
demned with the world. Wherefore, my brethren, when ye 33
come together to eat, tarry one for another. And if any 34
man hunger, let him eat at home; that ye come not together

pense of the other. So the word *discreet* originally meant one who had the power of rightly distinguishing. The Greek word sometimes means *to distinguish*, or even *to cause to differ* (ch. iv. 7). In the passive, in which it most frequently occurs in the N. T., it signifies *to be made to differ, to doubt*. Here, however, the word is used in its primary signification (cf. St Matthew xvi. 3, where the same word is used with the same translation), and means *to decide after a thorough inquiry* (*search out*, Chrysostom) to pierce through the impediments opposed by sense, and thus to come to a right conclusion of what is actually offered to faith in the Sacrament of the Lord's Supper, rather than with some, to *discriminate between* the Body of the Lord and other kinds of food.

the Lord's body] Some MSS. and editors read *the body*.

30. *For this cause many are weak and sickly among you*] If the body be the temple of the Lord (ch. vi. 19), we can well understand how a crime against His Body and Blood (*v.* 27) would deprive the body of any Christian who committed it of His presence, and predispose it to sickness and even death. This is the judgment of which the Apostle speaks in *v.* 29. Cf. also St John v. 14.

and many sleep] Literally, **a considerable number**, even more than the number of those who are weak and sickly. For *sleep*, see ch. vii. 39.

31. *For if we would judge ourselves*] Perhaps better, with Dean Stanley, *if we had judged ourselves, these judgments* (i.e. weakness, sickness, death) *would not have fallen upon us* (though the rendering in the text is grammatically accurate). Such consequences are surely serious enough to make any one hesitate to trifle with so solemn an ordinance. The word here translated *judge* is the same as that rendered *discern* in verse 29. Here it means to *pass a thorough* and therefore *an accurate judgment*. Tyndale renders *rightly judged*. *Richteten*, Luther. Wiclif and the Vulgate as before.

32. *chastened*] Cf. Ps. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5—11.

that we should not be condemned with the world] A clear proof that *damnation* is an incorrect translation in *v.* 29. 'The world' here is not the Divine order of things as established by God's ordinance, as in ch. iii. 22; St John i. 10, but as thrown into disorder by man's sin. See St John xiv. 17, xv. 18; 1 John ii. 15, 16, &c.

33. *Wherefore, my brethren*] The conclusion of the whole subject. Every one is to *wait* till a fair and orderly distribution of the food has been made; and each is to remember that this is not an ordinary meal for the purpose of satisfying hunger, but the solemn commemoration of the Lord's Death. A meal for the purpose of satisfying hunger had best be taken at home, to avoid the profanation which the Apostle has condemned.

unto condemnation. And the rest will I set in order when I come.

CH. XII. 1—11. *Spiritual Gifts; their origin and character.*

12 Now concerning spiritual *gifts*, brethren, I would not have

34. *that ye come not together unto condemnation*] Rather, as margin, **judgment.** The same word is used here as in *v.* 29.

And the rest will I set in order when I come] Great changes in the order of administration of Holy Communion were rendered necessary by the abuses which so soon sprang up in the Christian Church. From an evening meal it became an early morning gathering (see Pliny, *Ep.* X. 42, 43), who says that in his day (about A.D. 110) the Christians were accustomed to meet "before it was light." (Cf. "antelucanis coetibus" Tertullian, *de Coronâ* 3.) And the Agapae were first separated from the Lord's Supper and then finally abolished altogether. See Neander, *Hist. of the Church*, vol. I. § 3, who remarks that in the earliest account we have of the mode in which Holy Communion was celebrated (in the Apology of Justin Martyr, written about A.D. 150) there is no mention of the Agapae. Similarly Gieseler, *Compendium of Eccl. Hist.*, sec. 53, note. "So the *form* of the primitive practice was altered, in order to save the spirit of the original institution."—Stanley.

CH. XII. **1—11.** SPIRITUAL GIFTS; THEIR ORIGIN AND CHARACTER.

"We have often to remind ourselves that this Epistle was addressed to a Church in a state of faction. One cause of rivalry was the merits of their respective teachers; another was the endowments of various kinds given to the members of the Church."—Robertson. This and the next two chapters are concerned with the great outpouring of spiritual energy which followed the preaching of the Gospel. St Paul deals with it in his usual manner. He characteristically lays down broad principles in this and the next chapter before he proceeds to the details of ch. xiv. He is specially solicitous to do so here because of the danger, so often since experienced in the Church (see ch. xiv. 32), of the belief that a condition of great spiritual exaltation absolved men from the necessity of consulting their reason. The Apostle teaches that spiritual gifts are no less to be restrained in their exercise by considerations of decency, of order, of what is due to others, than gifts of a more ordinary kind. Therefore he takes occasion to shew (*vv.* 1—11) that *all* gifts proceed from one source, and that miraculous powers are no more gifts of the Spirit than some others not supposed to be miraculous, and then (*vv.* 12—30) that neither he who possesses them has any right to despise him who does not, nor he who does not possess them to envy him who does, since 'each has his own proper gift of God.' He goes on further (ch. xiii.) to point out the 'more excellent way' of love, and finally, in ch. xiv., proceeds to lay down the regulations necessary for the preservation of order in the Christian assemblies.

1. *concerning spiritual* gifts] Rather (1) spiritual **persons**, or better (2) spiritual **matters, agencies.** The word gifts is not in the original.

you ignorant. Ye know that ye were Gentiles, carried away 2
unto *these* dumb idols, *even* as ye were led. Wherefore I give 3
you to understand, that no *man* speaking by the Spirit of
God calleth Jesus accursed: and *that* no *man* can say that
Jesus is the Lord, but by the Holy Ghost. Now there are 4
diversities of gifts, but the same Spirit. And there are 5

I would not have you ignorant] See note on ch. x. 1.

2. *that ye were Gentiles*] Most modern editors read 'that *when* ye were Gentiles' here. The similarity of ὅτε and ὅτι, and the fact that the introduction of the former produces an unfinished construction, may have led to its omission. But if omitted we should be driven to the conclusion that the Corinthian Church was an exclusively *Gentile* community, which would contradict Acts xviii. 8, 13, and possibly ch. viii. and x. 1—11 (where see notes).

unto these dumb idols] Literally, 'unto **the** dumb idols.' The word dumb (see note on next verse) draws attention to the contrast between the voiceless idol and the delusive utterances of its pretended priests or priestesses, as at Delphi, Dodona and elsewhere. Cf. for the expression Hab. ii. 18, 19. Also Ps. cxv. 5; Wisd. xiii. 17—19; Baruch vi. 8.

3. *Wherefore*] The connection of thought is as follows. When you were heathen you were carried hither and thither by the pretended utterances of your gods, and believed whatever they might tell you. But now you must no longer be the sport of circumstances. There are certain fundamental principles by which you may try the utterances of those who would teach you. Cf. an extremely similar passage in 1 John iv. 1—3. This caution was very necessary in the infant Church. In spite of the warnings of St Paul and St John, many were entrapped by the blasphemous ravings of men like Simon Magus, Menander and the Ophites (or Naassenes, worshippers of the serpent), as we learn from the writings of Irenaeus and Hippolytus. Cf. 1 John ii. 19.

by the Spirit of God] Literally, **in** the Spirit; i. e. inspired by Him.

accursed] Margin (and Greek), *anathema*. See note on ch. xvi. 22.

that Jesus is the Lord] Perhaps, **Jesus is Lord.**

but by the Holy Ghost] Literally, **in** the Holy Ghost (or *Spirit*), see above. Not a single true word can be spoken but by the agency of the Spirit of God. As far as the confession that Jesus is Lord goes, he who makes it is under the influence of the Holy Ghost. It is remarkable that St Paul has in mind in this passage those who deny the *Divinity* of Christ; St John, in the similar passage just quoted, the sects, which arose afterwards, who denied His *Humanity*.

4. *gifts*] χαρίσματα, ch. vii. 7, special powers vouchsafed by God, in addition to the ordinary 'fruit of the Spirit,' Gal. v. 22, which last was within the reach of every Christian who would use ordinary diligence. Cf. Rom. xii. 6—8, 1 Pet. iv. 10, 11, where the same word is used as here.

but the same Spirit] The unity of the source is strongly insisted upon, to put an end to the mutual jealousy of the Corinthians. And it is remarkable that each person in the Blessed Trinity is introduced to emphasize the argument, and in contrary order (as Estius remarks), in order

6 differences of administrations, but the same Lord. And
there are diversities of operations, but it is the same God
7 which worketh all in all. But the manifestation of the Spirit
8 is given to every man to profit withal. For to one is given
9 by the Spirit the word of wisdom; to another the word of
knowledge by the same Spirit; to another faith by the same

to lead us step by step to the One Source of all. First the Spirit, Who bestows the 'gifts' on the believer. Next the Lord, to Whom men render service in His Church. Lastly God the Father, from Whom all proceeds, Whose are all the works which are done to Him and in His Name. Cf. ch. iii. 7, 9, 23, viii. 6.

5. *differences*] The Greek word is the same in *vv.* 4, 5, 6. It is used in the Septuagint (1 Chron. xxvi. 1; 2 Chron. viii. 14; Ezra vi. 18) of the divisions or courses of the Priests and Levites.

administrations] Rather, as margin, **ministeries**, i. e. services rendered to Christ and His members by His disciples. Wiclif's rendering is, *and dyuerse seruyces ther ben, but it is al oo Lord.*

6. *operations*] ἐνεργήματα. *Worchyngis*, Wiclif. Calvin renders *facultas*, but explains this to mean *effectus*. The Apostle here is speaking of *active* power (ἐνέργεια), not latent as in i. 18 (where see note). The influences to which he now refers are actually at work, and producing results, in obedience to an impulse received from Him. Cf. Rom. vii. 5 and St Matt. xiv. 2.

all in all] i. e. "every one of them in every person on whom they are bestowed." So ch. xv. 28; Eph. i. 23; Col. iii. 11.

7. *to profit withal*] God's object is ever the well-being of man. If man is to become one spirit with God (ch. vi. 17), his object must be the same. See notes on ch. vi. 12, viii. 1, 9—13, x. 23.

8. *the word of wisdom*] Rather, **discourse of wisdom**, i. e. discourse characterized by and disseminating wisdom. See note on ch. ii. 7. I have ventured to regard *wisdom* as the direct effect of intuition, *knowledge* as the result of a process. See ch. viii. 1. This was the view taken by St Paul's contemporary Philo, and by the Gnostics who immediately succeeded him. Wisdom, according to Philo, was the highest of the Divine attributes, and human wisdom a reflection of the Divine. Wisdom, according to the Gnostics, was an Æon or emanation from Divinity; Gnosis or knowledge the process whereby man attained to the comprehension of things Divine. Clement of Alexandria, however, reverses the definition. Knowledge, according to him, comes directly from God, wisdom is the result of teaching. *Stromata* VII. 10. St Chrysostom takes the view which has been taken above.

the word of knowledge] See last note. See also ch. xiii. 2, where knowledge is distinguished from the perception of mysteries. For other interpretations consult Alford's note.

9. *faith*] Not the rudimentary principle which was the essential condition of all Christian life, but that higher realization of things Divine which enables a man to remove mountains (St Matt. xvii. 20; ch. xiii. 2).

Spirit; to another the gifts of healing by the same Spirit; to 10
another the working of miracles; to another prophecy; to
another discerning of spirits; to another *divers* kinds of
tongues; to another the interpretation of tongues: but all 11
these worketh *that* one and the selfsame Spirit, dividing to
every man severally as he will.

12—31. *Comparison of the Unity of the Body and the Unity of the Christian Church.*

For as the body is one, and hath many members, and all 12

the gifts of healing] As in St Mark xvi. 18; Acts iii. 7, 8, v. 15, 16, ix. 34, xix. 11, 12; St James v. 14, 15.

10. *the working of miracles*] Literally, **results produced by the active exercise of powers**, as in Acts v. 1—11, ix. 40, xiii. 11, xvi. 18.

prophecy] See note on ch. xiv. 1.

discerning of spirits] Wiclif, *knowynge*. Tyndale, *judgement*. This word is derived from the verb translated *discern* in ch. xi. 29, where see note. Here it signifies the faculty of forming a correct judgment on the utterances of spirits. Cf. 1 John iv. 1. The word only occurs here and in Rom. xiv. 1 and Heb. v. 14. In the former place, it is rendered by an adjective, 'doubtful'; literally, *discerning of disputations;* in the latter by a verb.

divers kinds of tongues] These were either (1) outpourings of prayer and praise in a language unknown to the speaker or (2) (as Dean Alford *in loc.*) in a language not ordinarily intelligible to any man. The gift of tongues may possibly have included both (see notes on ch. xiv.). But it is impossible—with Acts ii. 9—11 before us, and bearing in mind the fact adduced by Bishop Wordsworth in his commentary on that passage, that we never hear of any one of the Apostles sitting down to learn a foreign language, whereas with all other missionaries this is generally the first thing of which we are told—to exclude the idea of *foreign* languages here. "Qui multis gentibus annunciaturus erat, multarum linguarum acceperat gratiam."—Jerome.

to another the interpretation of tongues] See ch. xiv. 5, 13, 26, 27.

11. *but all these worketh that one and the selfsame Spirit*] This consideration absolutely excludes all boasting, all possibility of setting up one gift as essentially superior to another. It is worthy of remark that what is predicated of God in *v.* 6, is here predicated of His Spirit. The word translated *worketh* is the same in both places. "The Spirit worketh, not is worked. He worketh as He will, not as He is bidden."—St Chrysostom.

dividing to every man severally as he will] Cf. Heb. ii. 4.

12—31. Comparison of the Unity of the Body and the Unity of the Christian Church.

12. *For as the body is one, and hath many members*] This simile is a

the members of *that* one body, being many, are one body:
13 so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one

very common one. It is used on several occasions by the Apostle. See Rom. xii. 4, 5; Eph. iv. 16, v. 30; Col. ii. 19. It was even familiar to Gentile minds from the well-known apologue of Menenius Agrippa in Livy II. 32. Cf. Shakespeare, *Coriolanus*, Act I. Sc. 1. For other examples see Alford *in loc.* The point here is somewhat different. The unity of the body in the fable above-mentioned centres in the idea of the body politic. In the Christian scheme the unity is found in Christ, of Whose life all His members partake.

so also is Christ] The Apostle, like Christ Himself in the parable of the Vine in St John xv. (as also in ch. xvii.), identifies His members with Himself. The life they live (Gal. ii. 20) is no longer theirs but His. They have put on the new man (2 Cor. v. 17; Eph. iv. 24: Col. iii. 10), the second Adam (ch. xv. 45, 47) Who was created afresh in the Image of God. And the result is the identification of themselves with Him. So that they are His Body (Eph. i. 23), as filled with Him, Who filleth all things.

13. *For by one Spirit*] Literally, **in one Spirit**, i.e. in virtue of His operation.

are we all baptized] Literally, **were we all baptized**. All is the work of the Holy Spirit—the first arresting of the thoughts and awakening the dormant instincts of the spirit of man, the gradual process whereby conviction is produced and strengthened, until at last the inquirer formally enrolls himself as a member of the Church of Christ, 'which is His Body,' Eph. i. 23, and becomes entitled to all the privileges which belong to the members of that body. Cf. St John iii. 3—5, and notes on ch. i. 5.

into one body] "Does baptism teach of a difference between Christians? Does it not rather teach that all the baptized are baptized into one body?"—Robertson.

whether we be Jews or Gentiles] Literally, as margin, **Greeks**. Cf. Gal. iii. 28; Eph. ii. 12—17; Col. iii. 11. The Gospel of Christ was intended to abolish all national animosities, and to unite all men in one brotherhood, inspired by the Holy Spirit.

whether we be bond or free] See notes on ch. vii. 21, 22.

and have been all made to drink into one Spirit] The word *into* is omitted in many MSS. Some would translate, as in ch. iii. 6, 7, *watered*. Such is St Chrysostom's interpretation. The usual signification of the word is to *give to drink*, as in ch. iii. 2, and St Matthew x. 42. But the aorist tense here, as well as the unusually large number of various readings, seems to lead to the conclusion that the reference is to Baptism (St Chrysostom refers it to Confirmation), and not, as the words would seem at first sight to imply, to the Holy Communion. If this be the case, they refer to the altered condition of him who has

Spirit. For the body is not one member, but many. If the 14
foot shall say, Because I am not the hand, I am not of the 15
body; is it therefore not of the body? And if the ear shall 16
say, Because I am not the eye, I am not of the body; is it
therefore not of the body? If the whole body *were* an eye, 17
where *were* the hearing? If the whole *were* hearing, where
were the smelling? But now hath God set the members 18
every one of them in the body, as it hath pleased him. And 19
if they were all one member, where *were* the body? But 20

entered into fellowship with Christ. Henceforward the Holy Spirit becomes an abiding possession with him, guaranteed by the Christian covenant (see St John iii. 3—5, as above, and iv. 14, vii. 38, 39, xiv. 16, 17, xv. 26, xvi. 7, and cf. St Matthew iii. 11) so long as he himself is willing to be bound by the terms of that covenant. This change of relation to God, involving as it does a change of habits, dispositions, tempers, *nature*, in fact, is called in Scripture the *new birth*.

14. *For the body is not one member, but many*] The same leading idea is kept in view—the diversity of functions, offices, gifts, but the unity of the body. No more complete or apposite illustration could be given. The body is *one thing*, animated by *one soul*, belonging to *one being*, yet with an infinity of various parts, each contributing by their action to the fulfilment of *one and the same purpose*, the life and usefulness of the man.

17. *If the whole body were an eye, where were the hearing?*] "Observe here the difference between the Christian doctrine of unity and equality, and the world's idea of levelling all to one standard. The intention of God with respect to the body is not that the rude hand should have the delicacy of the eye, or the foot have the power of the brain."—Robertson. "To desire such an equality as this," says Calvin, "would produce a confusion which would bring about immediate ruin." The duty of each is to do his work in the place in which God has set him, with a proper consideration for the rights and the needs of his brother Christians who occupy other positions in the world. "If each man," continues Robertson, "had the spirit of self-surrender, the spirit of the Cross, it would not matter to himself whether he were doing the work of the main-spring or of one of the inferior parts."

18. *But now hath God set*] Literally, **But now** (that is, *as the case stands*) **God placed**, i.e. at creation.

as it hath pleased him] Literally, **as He willed**. See last note. St Paul would have us draw the inference that our own peculiar disposition and talents are appointed us by God, that we may perform the special work in the world for which we were designed. We are not therefore to repine because we do not possess the qualifications which we see possessed by others, but to endeavour to make the best possible use of the gifts we have.

19. *if they were all one member, where were the body?*] The Christian

21 now *are they* many members, yet *but* one body. And the eye
cannot say unto the hand, I have no need of thee: nor again
22 the head to the feet, I have no need of you. Nay, much more
those members of the body, which seem to be more feeble,
23 are necessary: and those *members* of the body, which we
think to be less honourable, upon these we bestow more
abundant honour; and our uncomely *parts* have more abun-
24 dant comeliness. For our comely *parts* have no need: but
God hath tempered the body together, having given more
25 abundant honour to that *part* which lacked: that there
should be no schism in the body; but *that* the members

Church, as St Paul continually teaches, was a *body;* that is, an organism which contained a vast number and variety of parts, each one with its own special function. But if all had the same purpose and work, the body would cease to exist.

22. *Nay, much more those members of the body, which seem to be more feeble, are necessary*] The more feeble parts of the body, those, that is, which are most delicate, least able to take care of themselves, are by no means the least valuable. The eye or the brain, for instance, are more necessary to the well-being of the body than other stronger and ruder organs.

23. *and those members of the body, which we think to be less honourable, upon these we bestow* (literally, **these we surround with**) *more abundant honour*] i.e. by our admission that they are necessary to us. "The meanest trades are those with which we can least dispense. A nation may exist without an astronomer or philosopher, but the day-labourer is essential to the existence of man."—Robertson.

and our uncomely parts have more abundant comeliness] Those parts which we are accustomed, from their 'uncomeliness' (rather, perhaps, **unseemliness**, since the word here used conveys an idea of shame), to conceal by clothing, do nevertheless perform nearly all the most important and necessary functions of the body.

24. *tempered*] So Wiclif. *Disposed*, Tyndale. *Temperavit*, Vulgate. Literally, **mingled together.**

25. *schism*] i.e. discordance of aims and interests. See notes on i. 10, xi. 18. God had specially provided against this by giving to those who occupy the less honourable and ornamental positions in society the compensation of being the most indispensable portions of it. The 'comely parts'—the wealthy, the refined, the cultivated, the intellectual—obtain honour and respect by the very nature of their gifts. God has signified His Will that due honour and respect should be paid to those to whom it is not instinctively felt to be owing, by so ordering society that we cannot do without them. But our class distinctions and jealousies, our conflicts between capital and labour, shew how little Christians have realized this obvious truth.

should have the same care one for another. And whether 26
one member suffer, all the members suffer with *it;* or one
member be honoured, all the members rejoice with *it.* Now 27
ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, 28

but that the members should have the same care one for another] All wars, insurrections, conflicts between class and class, arise from forgetfulness of the fact that the interests of all mankind are identical. Nor can this forgetfulness be charged upon one nation or one class of society. "The spirit and the law of the Life of Christ is to be that of every member of the Church, and the law of the Life of Christ is that of sympathy. How little, during the eighteen hundred years, have the hearts of men been got to beat together! Nor can we say that this is the fault of the capitalists and the masters only. It is the fault of the servants and dependents also."—Robertson.

26. *And whether one member suffer, all the members suffer with it*] This is a matter of the most ordinary experience in the human body. A pain in any portion, even the most remote from the seats of life, affects the whole. A glance at history will shew us that it is the same with the body politic. Whatever is physically, morally, or spiritually injurious to any one portion of society, or of the Church of Christ, is sure in the long run to produce injury, moral and spiritual deterioration to the rest.

or one member be honoured, all the members rejoice with it] St Chrysostom eloquently remarks here, "Is the head crowned? All the man is glorified. Do the lips speak? The eyes also laugh and rejoice." This part of the verse is as true as the former. Whatever tends to exalt the character and purify the aims of any one class in society, is sure in a greater or less degree to affect every other. If the one thought is calculated to alarm us by calling our attention to the infinite mischief which may be wrought by one act of thoughtlessness or selfishness, it is an immense encouragement to be reminded by the other that no work for good, undertaken from unselfish motives and carried out in an unselfish spirit, can possibly be without effect.

27. *Now ye are the body of Christ, and members in particular*] We here return to the proposition of *vv.* 12, 13, rendered more definite and intelligible by what has since been said. The Apostle now says (1) that collectively, Christians are the body of Christ, individually they are His members; (2) that of these members each has its several office (*v.* 28); and (3) that none of these offices is common to the whole Christian body, but each belongs only to those to whom it has been assigned (*vv.* 29, 30).

28. *God hath set*] Literally, **placed**, i.e. when He founded the Church. See verse 18, of which this is the application.

first apostles] The Apostles, the founders and rulers of the Church, were first placed in their responsible office. St Matt. x. 1; St Mark iii. 13, 14; vi. 7; St Luke ix. 1. The call of other disciples to a less responsible post is recorded in St Luke x. 1. Cf. also Eph. iv. 11.

secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of
29 tongues. *Are* all apostles? *are* all prophets? *are* all teach-

secondarily prophets] *Secondarily*, i.e. in the second rank in the Church. It may however be translated *secondly*. Prophets were those who by *special gifts of inspiration* (see ch. xiv. 1, and note) enlightened the Church on the mysteries of the faith.

thirdly teachers] Those who with more ordinary gifts, by the exercise of the reason and judgment, expounded the oracles of God. St Chrysostom remarks that they taught with less authority than the prophets, because what they said was more their own, and less directly from God.

miracles] Literally, **powers**, or **faculties** (*virtutes*, Vulgate). See note on ch. i. 18. Here it no doubt includes miracles. See ch. iv. 19, **20**, v. 4 and notes.

helps] *Helpyngis*, Wiclif; *helpers*, Tyndale. The best commentators are agreed in explaining this to mean the assistance of various kinds which Christians are able to render to each other, such as succouring the needy, tending the sick, teaching the ignorant, and the like. See Acts xx. 35, where the verb from which this word is derived is rendered *support* (i. e. 'the weak'). Stanley, however, would regard it as supplying the omission of words which occur in the similar list in *vv.* 9, 10, and refer it to the help given to him who speaks with tongues by *interpretation*. See *v.* 30.

governments] *Governailis*, Wiclif; *governors*, Tyndale; *gubernationes*, Vulgate. This would naturally mean the powers which fit a man for the higher positions in the Church. But Stanley (1) for the reason above assigned, as well as (2) from its position and (3) from the fact that it is employed in the Septuagint (Prov. i. 5, xi. 14, xx. 18, and xxiv. 6), as the rendering of a Hebrew word signifying *wise foresight*, would refer it to the discerning of spirits. But the Hebrew word is derived from a word signifying a rope, and the proper signification of the word, as of the word here used, is the steersman's art, the art of guiding aright the vessel of Church or State.

diversities of tongues] See note on *v.* 10. "Seest thou where he hath set this gift, and how he everywhere assigns it the last rank?"—St Chrysostom.

29. *Are all apostles?*] The common priesthood of every Christian (1 Pet. ii. 5, 9) no more precludes the existence of special offices of authority in the Christian Church than the common priesthood of the Jewish people (Exod. xix. 6) precluded the existence of a special order of men appointed to minister to God in holy things. The Apostle appeals to it as a notorious fact that *all* were not apostles or prophets, but only those who were called to those offices. Accordingly there is scarcely any sect of Christians which has not set apart a body of men to minister in holy things and to expound the word of God. "Were all teachers," says Estius, "where were the learners?" The question here, however, is rather of *gifts* than of the *offices* to which those gifts lead.

ers? *are* all workers of miracles? have all the gifts of 30
healing? do all speak with tongues? do all interpret? But 31
covet earnestly the best gifts:

CH. XII. 31—CH. XIII. 13. *The Excellencies of Love.*

And yet shew I unto you a more excellent way.

Though I speak with the tongues of men and of angels, 13
and have not charity, I am become *as* sounding brass, or a

31. *But covet earnestly*] So Tyndale. *Sue*, Wiclif. *Sectamini*, Calvin. Perhaps, *desire eagerly*. Literally, **be envious**, or **jealous of.** *Aemulamini*, Vulg. Cf. Acts vii. 9, xvii. 5, and ch. xiii. 4. It is translated *zealously affect* in Gal. iv. 17, 18. It perhaps implies an indirect rebuke of the envy felt by many Corinthians for *those who possessed* the best gifts. It is as though St Paul had said, "if you are envious at all, be envious *for the gifts*, not of those who have received them."

the best gifts] Some copies read *the greater gifts* (see note on *v.* 4). The best gifts were (see ch. xiv.) those which were most calculated to promote the edification of the Church. But they were also precisely those (see next chapter and Gal. v. 22), which so far from being peculiar to the individual, were within the reach of all Christians alike.

CH. XII. 31—CH. XIII. 13. THE EXCELLENCIES OF LOVE.

and yet shew I unto you a more excellent way] Literally, **and furthermore I shew you an eminently excellent way**, i. e. the way of love, described in the words that follow. This was the secret which could reconcile an ardent desire for the best gifts with contentment with what one had; which could harmonize the various powers of the individual members of the Church for the general good. Calvin complains, and not without cause, of the "inepta capitis sectio" here. The words at the head of this note belong to what follows, rather than to what goes before.

1. *the tongues of men*] i. e. the languages of mankind. See notes on ch. xiv.

and of angels] The Rabbis (see Lightfoot *in loc.*) speak of the languages of angels. It is possible that St Paul may be referring to this notion. But he himself also speaks (2 Cor. xii. 4) of hearing 'unspeakable words which it is not lawful for a man to utter,' when he was 'caught up to the third heaven.'

and have not charity] Tyndale (who is followed by Cranmer and the Geneva Bible), *love;* Vulgate, *caritas*. The force of this eloquent panegyric on love is impaired, and the agreement between the various writers of the New Testament much obscured, by the rendering *charity*, instead of *love*. See note on ch. viii. 1. The aim no doubt of the Vulgate translators was to avoid the sensuous associations which the Latin word *amor* suggested. But the English word *charity* has never risen to the height of the Apostle's argument. At best it does

2 tinkling cymbal. And though I have *the gift of* prophecy,
and understand all mysteries, and all knowledge; and though
I have all faith, so that *I* could remove mountains, and have
3 no charity, I am nothing. And though I bestow all my
goods to feed *the poor*, and though I give my body to be
burned, and have not charity, it profiteth me nothing.

but signify a kindly interest in and forbearance towards others. It is far from suggesting the ardent, active, energetic principle which the Apostle had in view. And though the English word *love* includes the affection which springs up between persons of different sexes, it is generally understood to denote only the higher and nobler forms of that affection, the lower being stigmatized under the name of *passion*. Thus it is a suitable equivalent for the Greek word here used, which (see Dean Stanley's note) owes its existence to the Bible, since it does not appear in Classical Greek, and is first found in the Septuagint translation of the O. T.

sounding brass, or a tinkling cymbal] So Wiclif and Tyndale. The Apostle refers here to Ps. cl. 5, where the Hebrew speaks of 'cymbals of sound' and 'cymbals of clangour,' and the Septuagint renders almost by the same words as St Paul. Cf. ch. xiv. 7, where the difference between an unmeaning noise and real music is spoken of.

2. *all faith*] In the sense of ch. xii. 9, where see note.

so that I could remove mountains] A quotation of words recorded in St Matt. xvii. 20, xxi. 21. Whether St Matthew's Gospel were already written or not, these words had reached St Paul, and this must be regarded as a confirmation of the truth of the Gospel narrative. It is remarkable that they appear in a different form in St Luke (xvii. 6).

I am nothing] The Apostle does not say that it is possible for a man to have all these gifts without love. He only says that if it *were* possible, it would be useless. But *real* faith, in the Scripture sense, without love, is an impossibility. Cf. Gal. v. 6; Eph. iii. 17, 19, iv. 13—16; St James ii. 18—26. True Christian faith unites us to Christ, Who *is Love*.

3. *And though I bestow all my goods to feed* the poor] It will be observed that the words 'the poor' are not in the original. Coleridge (see Dean Stanley's note) says, "the true and most significant sense is '*though I dole away in mouthfuls all my property or estates.*'" So Olshausen, Meyer, *to feed any one by putting morsels into his mouth*. Cf. St Matt. vi. 1, 2. The word here used is akin to ψωμίον, *a morsel*; see St John xiii. 26. Were we to take the word *charity* in its ordinary English sense of *liberality to the poor*, the passage would contradict itself. It is quite possible to have *charity* without *love*.

and though I give my body to be burned] There is such a thing even as martyrdom in a hard, defiant spirit; not prompted by love of Christ, but by love of oneself; not springing from the impossibility of denying Him to Whom we owe all (compare Polycarp's noble words, "Eighty and six years have I served Him, and what has He done that I should

Charity suffereth long, *and* is kind; charity envieth not; 4
charity vaunteth not itself, is not puffed up, doth not behave 5
itself unseemly, seeketh not her own, is not easily provoked,
thinketh no evil; rejoiceth not in iniquity, but rejoiceth in 6
the truth; beareth all *things*, believeth all *things*, hopeth all 7

deny Him?"), but from the resolution not to allow that we have been in the wrong. Such a martyrdom would profit neither him who suffered it, nor any one else.

4. *Charity suffereth long, and is kind*] The first the passive, the second the active, exercise of love; the one endurance, the other beneficence.

vaunteth not itself] The word here used is derived from the Latin *perperus*, vicious, boastful. Both this and the next sentence have reference to the manner in which excellencies he *actually possesses* are regarded by one imbued with the spirit of love. Cf. Rom. xii. 3.

5. *doth not behave itself unseemly*] The Vulgate renders unseemly by *ambitiosa;* Erasmus by *fastidiosa;* Wiclif by *coveitous; doth not frawardly*, Tyndale. But see note on ch. xii. 23, where a word of similar derivation occurs. Also ch. vii. 36; and cf. Rom i. 27; Rev. xvi. 15. Here it means 'is not betrayed by a sense of superiority into forgetfulness of what is due to others.'

seeketh not her own] See ch. x. 24, 33.

is not easily provoked] οὐ παροξύνεται. The 'contention' between Paul and Barnabas is, according to the Greek, a παροξυσμός. Acts xv. 39.

thinketh no evil] So the Vulgate and other versions. Rather, **imputeth not the evil**, i. e. bears no malice. St Chrysostom explains it by "*is not suspicious.*" See Rom. iv., where the word is translated indifferently 'reckoned' and 'imputed.'

6. *rejoiceth not in iniquity*] Cf. Ps. v. 4, 5, 'Thou art not a God that hath pleasure in wickedness: thou hatest all workers of iniquity.' And Hos. vii. 3; Rom. i. 32; 2 Thess. ii. 12.

but rejoiceth in the truth] Better, as margin, and Vulgate, **with the truth**. Love rejoiceth with the victory of Truth in the world, and at the consequent decline of unrighteousness, which is the opposite of truth. Cf. 2 Thess. ii. 10; 2 John 4.

7. *beareth all things*] *Suffers*, Vulgate, and so Wiclif and Tyndale. See note on ch. ix. 12, where the same word is used. Here it means to endure patiently indignities and affronts, save of course where the well-being of others requires that they should be repelled.

believeth all things] "Not that a Christian should knowingly and willingly suffer himself to be imposed upon; not that he should deprive himself of prudence and judgment, so that he may be the more easily deceived; but that he should esteem it better to be deceived by his kindness and gentleness of heart, than to injure his brother by needless suspicion." Calvin. "It is always ready to think the best; to put the most favourable construction on anything; is glad to make all the allow-

8 *things*, endureth all *things*. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it 9 shall vanish away. For we know in part, and we prophesy 10 in part. But when *that which is* perfect is come, then that 11 which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a

ance for human weakness which can be done without betraying the truth of God." Dr Coke. Similarly Erasmus and Wesley.

hopeth all things] (1) Of man, of whom love will ever hope the best, and deem reformation possible in the most hardened offenders; and (2) of God, that He will bring good out of evil, and that all the evils of this life will issue ultimately in the triumph of good.

endureth all things] Sustains to the end, with unshaken confidence in the goodness of God, all the persecutions and afflictions of this life.

8. *Charity never faileth*] The Vulgate and some MSS. read *falleth*. Tyndale renders, *falleth never away*. In the Septuagint (as in Job xv. 33, and Is. xxviii. 1, 4) the word is used of a fading flower. In Rom. ix. 6, it is applied to the Word of God.

whether there be prophecies, they shall fail] Another word is here used in the original for the word translated *fail*. It should rather be rendered **be brought to an end**, literally **be worked out**. It is translated *brought to nought* in ch. i. 28, while in *v.* 10 it is rendered *done away*, in *v.* 11 *put away*, and in the latter part of this very verse *vanish away*. The utterances of the inspired man (see ch. xiv. 1) are, we are here told, no longer of any value to us when we are face to face with the facts of which he was wont to speak.

tongues] Either (1) *speaking with tongues*, which as a sign (see ch. xiv. 22) will be unnecessary when we are confronted with the reality and need no more signs and wonders to compel our attention to it. Or (2) *divers languages*, which shall cease when the curse of Babel is removed in the 'holy city, New Jerusalem' which shall come down from heaven, and in which all things shall be made new.

whether there be knowledge, it shall vanish away]. Rather, **be brought to an end**. See last note but one. Knowledge (see note on ch. xii. 8) as the result of a process, the outcome of observation, argument, balancing of probabilities—for all these form part of our earthly knowledge—is but partial and incomplete (see next verse), and vanishes in a moment before the actual presence of what is. Wisdom, says Estius, will not in like manner vanish, because its perfection consists in the vision of God.

9. *and we prophesy in part*] All inspired utterances are but partial revelations of Divine Truth.

10. *done away*] See note on *v.* 8.

11. *I thought as a child*] Better as margin, **I reasoned.** The same Greek word is used here as in *v.* 5, '*thinketh* no evil.' See note there.

child: but when I became a man, I put away childish *things*.
For now we see through a glass, darkly; but then face to 12
face: now I know in part; but then shall I know even as also
I am known. And now abideth faith, hope, charity, these 13
three; but the greatest of these *is* charity.

Ch. XIV. 1—25. *The superiority of the gift of prophecy to that of tongues.*

Follow after charity, and desire spiritual *gifts*, but rather 14

when I became a man, I put away childish things] Rather, **since I have become a man, I have brought to an end** (see note on *v.* 8) **the things of the child**, referring, not so much to the act which put away these things, as to the fact that they had been put away finally and irrevocably.

12. *For now we see through a glass*] Literally, **by means of a mirror**. *Per speculum*, Vulgate. *Bi a mirour*, Wiclif. Meyer reminds us that we are to think rather of the mirrors of polished metal used in ancient times, the reflections of which would often be obscure and imperfect, than of our modern looking glasses.

darkly] Literally, **in an enigma**. *Darke speaking*, Tyndale. An enigma (in English, *riddle*) is properly a question, such as the Sphinx propounded to Œdipus, couched in obscure language, the answer to which is difficult to find. Cf. Num. xii. 8, and Prov. i. 6, where the Hebrew word is translated in the Septuagint by the word used here by St Paul. Also Tennyson, *Miller's Daughter*,

"There's something in this world amiss
Shall be *unriddled* by and by."

face to face] Cf. Num. xii. 8, to which the Apostle is evidently referring. Also Job xix. 26, 27; 1 John iii. 2; Rev. xxii. 4.

then shall I know even as also I am known] The word in the original signifies thorough, complete knowledge. 'I am known,' should rather be translated *I was known*, i.e. either (1) when Christ took knowledge of me (Meyer), or (2) *I was (previously) known*. It is God's knowledge of us, His interpenetrating our being with His, which is the cause of our knowledge. Cf. Gal. iv. 9; ch. viii. 3. Also St Matt. xi. 27, and St John xvii. throughout.

13. *And now abideth faith, hope, charity*] *All* these will remain in the life to come. Faith, the vision of the unseen (Heb. xi. 1), with its consequent trust in God; hope, which even in fruition remains as the desire of its continuance; and love, as the necessary condition of our dwelling in God and God in us. See note on ch. xii. 31. 'Now' is not to be understood of *time*, but as equivalent to 'so', at the conclusion of the argument.

but the greatest of these is charity] "Because faith and hope are our own: love is diffused among others." Calvin.

Ch. XIV. 1—25. The superiority of the gift of prophecy to that of tongues.

1. *desire*] Literally, **be zealous for, envious of.** See note on ch.

2 that ye may prophesy. For he that speaketh in an *unknown*
tongue speaketh not unto men, but unto God: for no *man*
understandeth *him;* howbeit in the spirit he speaketh
3 mysteries. But he that prophesieth speaketh unto men
4 *to* edification, and exhortation, and comfort. He that speak-
eth in an *unknown* tongue edifieth himself; but he that
5 prophesieth edifieth *the* church. I would that ye all spake
with tongues, but rather that ye prophesied: for greater *is*
he that prophesieth than he that speaketh with tongues,
except he interpret, that the church may receive edifying.
6 Now, brethren, if I come unto you speaking with tongues,
what shall I profit you, except I shall speak to you either by
revelation, or by knowledge, or by prophesying, or by doc-

xii. 31. The best gifts (see note there) were those that were within the reach of all. Still there was no reason why a Christian should not seek other special gifts from God by prayer. See ver. 13, and St James i. 5.

but rather that ye may prophesy] The gift of prophecy, as is abundantly evident from the whole of this section, was not confined to the prediction of future events. As Kingsley remarks, the prophet was "not only a *fore*-teller but a *forth*-teller," one who communicates the moral and spiritual truths which he has received by direct revelation from God.

2. *For he that speaketh in an* unknown *tongue*] The word *unknown* is not in the original. The word translated *tongue* signifies a *human language* in ch. xiii. 1. Cf. Rev. xiii. 7, xiv. 6, xvii. 15.

speaketh not unto men, but unto God] Because the language is not the language of those to whom he is speaking, and therefore what he says is hidden from them. For *mysteries*, see ch. iv. 1.

4. *He that speaketh in an* unknown *tongue edifieth himself*] Not necessarily because he understands what he is saying, but because his spirit, stirred up by the Spirit of God, is led by the experience of the inward emotion to praise God. Estius. See *v.* 14.

but he that prophesieth edifieth the church] The profit of the brethren is ever St Paul's object. Cf. *vv.* 6, 12; ch. vi. 12, &c. Prophecy is to be preferred to the gift of tongues because it is more directly useful. See note, ch. xii. 28.

5. *for greater is he*] Cf. ch. xii. 31.

except he interpret] This passage clearly implies that a man might speak in another language without himself knowing what he was saying, see *v.* 14. Some, however, regard the speaking with tongues as ecstatic utterances in no human language, such as took place among the Montanists in ancient, and the Irvingites in modern times. See Stanley's introduction to this section. Cf. note on ch. xii. 10.

6. *by revelation*] That which comes directly to the spirit from on high.

trine? *And* even *things* without life giving sound, whether 7
pipe or harp, except they give a distinction in the sounds,
how shall it be known what is piped or harped? For if 8
the trumpet give an uncertain sound, who shall prepare him-
self to the battle? So likewise you, except ye utter by the 9
tongue words easy to be understood, how shall it be known
what is spoken? for ye shall speak into the air. There are, 10
it may be, so many kinds of voices in the world, and none of
them *is* without signification. Therefore if I know not the 11
meaning of the voice, I shall be unto him that speaketh
a barbarian, and he that speaketh *shall be* a barbarian unto
me. Even so ye, forasmuch as ye are zealous of spiritual 12
gifts, seek that ye may excel to the edifying of the church.
Wherefore let him that speaketh in an *unknown* tongue pray 13
that he may interpret. For if I pray in an *unknown* tongue, 14

by knowledge] That which is gained by observation and study, see ch. xii. 8.

by prophesying] The outward expression of that which has come from above by revelation.

by doctrine] Or rather, **teaching**, the outward expression of knowledge. See the distinction between the prophet and the teacher in ch. xii. 28.

7. *except they give a distinction in the sounds*] The effect of a melody depends entirely upon the distinction of its musical intervals. The effect of speech in like manner is dependent upon its being the communication of definite ideas.

8. *For if the trumpet give an uncertain sound*] An *indistinct* sound, that which conveys no clear impression to the mind. The muster, the charge, the rally, the retreat, are each indicated by a definite order of musical intervals upon the trumpet, or they would be useless for the purpose of calling soldiers together. So words are useless to mankind unless they represent things.

9. *words easy to be understood*] Literally, a **well marked discourse**, language which has a clearly discernible meaning.

10. *without signification*] Literally, **without sound, dumb.** Cf. Acts viii. 32, and ch. xii. 2.

11. *the meaning of the voice*] Literally, its **force.**

a barbarian] This word is here used in its original signification of *one whose speech is unintelligible.*

unto me] Literally, **in me**, i.e. in my estimation.

12. *spiritual gifts*] Literally, as margin, **spirits**, a word obviously standing here for the *gifts* of the Spirit.

seek that ye may excel] i. e. by prayer, see next verse. *Excel* should rather be translated **abound.** *Be plenteous*, Wiclif. *Have plenty*, Tyndale.

15 my spirit prayeth, but my understanding is unfruitful. What
is it then? I will pray with the spirit, and will pray with the
understanding also: I will sing with the spirit, and I will
16 sing with the understanding also. Else when thou shalt
bless with the spirit, how shall he that occupieth the room
of the unlearned say Amen at thy giving of thanks, seeing
17 he understandeth not what thou sayest? For thou verily
18 givest thanks well, but the other is not edified. I thank

13. *pray that he may interpret*] Cf. *vv.* 1, 5. This passage may mean (1) pray that he may receive the faculty of interpretation, or (2) pray in such a language as he has the power of interpreting.

14. *my spirit prayeth, but my understanding is unfruitful*] The *afflatus* of the Spirit suggests the words of prayer to the possessor of the gift. He is conscious that he is fervently addressing the Giver of all good in a spirit of supplication. But his consciousness goes no further. He does not know what he is saying.

15. *What is it then?*] "What is the purport of what I have been saying? That it is desirable that the spirit and understanding should combine in all the public utterances of a teacher."

16. *Else when thou shalt bless*] A further argument. Even your prayers and thanksgivings are useless, for none can respond to them. Some commentators, e. g. Dean Stanley, have supposed the Eucharistic blessing to be meant (see ch. x. 16). This, though probable, is by no means certain. That it was some well-known form of blessing or thanksgiving is however clear from what follows.

with the spirit] i. e. in an unknown tongue. See note on *v.* 12.

he that occupieth the room of the unlearned] *Room* (τόπος), as in St Matt. xxiii. 6; St Luke xiv. 7, 8, &c., stands for *place*. Wiclif renders it here by *place*. Cf. "office and *roome*," Hollinshead's *Scotland*. The word rendered here *unlearned* signifies (1) a *private person, layman*, one who holds no office. Hence (2) it comes to signify a man who has no special or technical knowledge of any particular art or science, as in Acts iv. 13; 2 Cor. xi. 6, just as a lawyer calls those *laymen* who are not versed in law. Therefore the meaning here most probably is (with Meyer and Bp. Wordsworth) "those who have no special gift such as that of prophecy, or tongues." Some would render '*the layman's place*,' and regard it as referring to the seats set apart for the laity in the assembly. But the majority of commentators would render *he who fills the situation of the not specially endowed*. St Clement of Rome uses τόπος in this latter sense in his Epistle, ch. 40.

Amen] Literally, the Amen, the well-known response, either optative, "So be it," or affirmative, "So it is," as common in the synagogue as in the Christian Church to any prayer or thanksgiving. See Nehemiah v. 13; Rev. v. 14. Justin Martyr (circa 150) uses the same language concerning the response to the Eucharistic prayer in his day.

17. *thou verily givest thanks well*] *Well*, either (1) as referring to the fact that thanks were given—it is well to give thanks—or, (2) to the

my God, I speak with tongues more than you all: yet in 19
the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not 20
children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, 21
With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not 22
to them that believe, but to them that believe not: but pro-

manner and spirit in which that action was performed—καλῶς, *nobly, honourably*. Some would translate *givest thanks* by *celebratest the Eucharist*. See ch. xi. 23.

the other] i.e. he who fills the layman's place.

18. *I thank my God, I speak with tongues more than you all*] St Paul, no doubt, had the gift of interpretation. Yet apparently he did not often exercise in public, whatever he may have done in private, the gift of speaking with tongues unknown to his hearers. See next verse.

19. *yet in the church*] "Whatever I may do in private, I should desire my public ministrations to be for the instruction and edification of the flock, and not for my own individual glorification."

teach] The word in the original is that from which our word *catechize* is derived. The same word is used in St Luke i. 4; Acts xviii. 25, xxi. 21, 24; Rom. ii. 18, and twice in Gal. vi. 6. It signifies to make to resound thoroughly in any one's ears. The importance of sermons and catechetical teaching in public worship is thus indicated, as well as their proper object, the instruction and edification of the flock. See *v.* 24.

20. *howbeit in malice be ye children*] This is subjoined lest the Apostle should be charged with contradicting his Master. There is a sense in which all Christians must be children. What it is the Apostle tells us. They were to be children in malice, or rather perhaps vice. Compare on the one hand St Matt. xi. 25, xviii. 3, xix. 14; 1 Pet. ii. 2; on the other, ch. iii. 1; Eph. iv. 14; and Heb. v. 12. See also St Matt. x. 16; Rom. xvi. 19.

men] Literally, **perfect**, i.e. of ripe age. Cf. ch. ii. 6; Phil. iii. 15; Heb. v. 14.

21. *In the law it is written*] The law here stands for the whole Old Testament, as we might naturally expect from St Paul's habit of regarding the whole of the Mosaic dispensation as a progressive order of things having its completion in Christ. See Rom. iii. 19; Gal. iii. 23, 24, iv. 5; Heb. ix. 8, 10. St John uses the word in the same manner; x. 34, xii. 34, xv. 25. The passage is from Isaiah xxviii. 11, 12.

22. *Wherefore tongues are for a sign, not to them that believe, but to them that believe not*] The passage here quoted has been regarded as a prophecy either (1) of the Day of Pentecost, or (2) of the Babylonish

phesying *serveth* not for them that believe not, but for them
23 which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will
24 they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is con-
25 vinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

captivity. The latter is more probable, and in that case it becomes not an argument, but an illustration. The occupation of Judæa by the Assyrian and Babylonian troops had been a sign to God's people of their unbelief and its punishment, and the unwonted speech they had been doomed to hear was to them a call to repentance, especially when viewed in the light of the prophecy of Moses in Deut. xxviii. 49. In a similar manner the miraculous gift of tongues was still (see next verse), as at the Day of Pentecost, a call to the outside world to examine and inquire into this new thing which had come to pass, to acknowledge in it the finger of God, and to "repent and be baptized for the remission of sins." Cf. Acts ii. 7—12, 41.

23. *If therefore the whole church be come together into one place*] ἐπὶ τὸ αὐτό. The usual word for the place of assembly, as in ch. xi. 20; Acts ii. 1. However well calculated the gift of tongues might be to arrest and compel attention when used properly, it is clear, says the Apostle, that its introduction at the public assemblies of the Church was not a proper use of it, unless (*v.* 27) it were restricted in its use by wise rules. If not so restricted, so far from its being a sign to unbelievers, it would give them, as well as the great body of the Christian laity, occasion of complaint, and even ridicule.

all] Not necessarily *all together*, as some have supposed, but that no other means of communication was adopted by any *but* the unknown tongue. Meyer.

24. *he is convinced of all*] Rather, he is convinced **by** all, i. e. the prophets whose discourses he hears. The word signifies (1) to prove by argument, and comes therefore to be used (2) of the *conviction* produced by argument. Cf. St John xvi. 8, where the word however is rendered *reprove*. For an instance of the word '*of*' in the sense of '*by*' see Shakspeare, *Much Ado about Nothing*, Act 1. Scene 1, 'I am loved *of* all, only you excepted.'

he is judged of all] Rather, he is **examined by all.** The exhortations of the preacher place him, as it were, upon his trial. For the word here used see ch. ii. 14, 15, iv. 3, 4, ix. 3, x. 25, 27, and notes.

25. *and thus are the secrets of his heart made manifest*] The nature of Christian *prophecy* is here plainly shewn. See note on *v.* 1. 'And thus' is omitted by most modern editors.

26—40. *Regulations to insure decency and order.*

How is it then, brethren? when ye come together, every 26
one of you hath a psalm, hath a doctrine, hath a tongue,
hath a revelation, hath an interpretation. Let all *things* be
done unto edifying. If any *man* speak in an *unknown* tongue, 27
let it be by two, or at the most *by* three, and *that* by course;
and let one interpret. But if there be no interpreter, let him 28

that God is in you of a truth] Literally, that God is **really** in you (or **among** you). This description of the effect of prophecy upon the unbeliever is in no way contrary to the assertion in *v.* 22. *There* the Apostle is speaking of a sign to attract the attention of the unbeliever; *here* his attention is already attracted. He has come to the Christian assembly, and is listening to the words spoken there in the name of Jesus Christ. Unless his conscience is 'seared with a hot iron' there will be no further need of signs to induce him to give his attention to what is spoken.

26—40. REGULATIONS TO INSURE DECENCY AND ORDER.

26. *hath a psalm*] The Apostle here reproves another fault. Not only are the Corinthians ambitious rather of the gifts which attract attention, than of those which do good to others, but in their exercise of those gifts they are utterly neglectful of Church order. Each member of the teaching body (ch. xii. 29 forbids us to include the whole Church) had his own special subject to bring before the Church; some hymn of praise, unpremeditated or otherwise, some point of Christian doctrine to enforce, some hidden mystery to reveal, some utterance in a foreign tongue, or some interpretation peculiar to himself of such utterance. This he desired to deliver just when the impulse seized him to do so, and all with a view of asserting himself, rather than of promoting the common welfare. The consequence was an amount of disorder which prevented the striking picture of the true effects of Christian prophecy in the last verse from being ever realized. For the various gifts mentioned in this verse see *vv.* 2, 6, 13, and notes. The word psalm must be understood of a song of praise addressed to God, such as the Psalms of David, though it is by no means to be confined to them. Cf. Eph. v. 19.

Let all things be done unto edifying] See ch. vi. 12, viii. 1; x. 23, xii. 7; 2 Cor. xii. 19, xiii. 10. The Apostle corrects two errors in this section; (1) the disorderly manner in which the services of the Church were carried on; (2) the practice of women speaking in the public assembly.

27. *let it be by two, or at the most by three*] Because the long utterance in an unknown tongue would weary the Church without a sufficient corresponding benefit.

and that by course] Literally, **and in turn.**

and let one interpret] Let there be one, and only one, interpreter of each speech; for if the second interpretation were the same as the first it were unnecessary; if different, it would be perplexing.

keep silence in the church; and let him speak to himself,
29 and to God. Let the prophets speak two or three, and let
30 the other judge. If *any thing* be revealed to another that
31 sitteth *by*, let the first hold his peace. For ye may all pro-
phesy one by one, that all may learn, and all may be com-
32 forted. And the spirits of the prophets are subject to the

28. *in the church*] These words imply that the utterance was to be reserved until the speaker found himself in private, since in the Church it could only serve for an opportunity of useless display.

29. *Let the prophets speak two or three*] The same rule was to hold good of preaching. Those who felt that they had something to communicate must notwithstanding be governed by the desire to edify their brethren. The Church was not to be wearied out by an endless succession of discourses, good indeed in themselves, but addressed to men who were not in a condition to profit by them. It would seem that two or three short discourses, either in the vernacular, or, if there were any one present who could interpret, in some foreign tongue, took the place in Apostolic times of the modern sermon. "Let the presbyters one by one, not all together, exhort the people, and the Bishop last of all, as the commander." *Apostolical Constitutions* (circ. A.D. 250) II. 57.

and let the other judge] Either (1) the other prophets, or (2) the whole congregation. If the former be the correct interpretation, it refers to the gift of discerning of spirits (ch. xii. 10). The latter may be defended on the ground that St Paul constantly (ch. x. 15, xi. 13) appeals to the judgment of his disciples, and that he considered (ch. xii. 1—3, cf. 1 John ii. 20, 27) that *all* the people of God had the faculty of discerning the spiritual value to themselves of what they heard in the congregation. For the word translated *judge* see ch. xi. 29, 31, and note.

30. *If any thing be revealed to another*] If it should appear that some special message from God had been sent to one of the prophets during the discourse of another, the first was to bring his discourse to an end as soon as might be, in an orderly manner, so as to give the other an opportunity of saying what had occurred to him.

31. *For ye may all prophesy one by one*] Not necessarily at *the same* meeting of the Church, which would be in contradiction to what has just been said (*v.* 29), nor that the permission was extended to the whole Christian body. *All* were not prophets, the Apostle tells us (ch. xii. 29), and it is clear that none but *prophets* could *prophesy*, since prophecy (ch. xii. 28, xiii. 2, xiv. 1, 5, 22) was a *special* gift of the Spirit.

comforted] The word has the sense of comfort and exhortation combined, and is most nearly equivalent to our *encourage* or *cheer*. See 2 Cor. i. where the word and the verb from which it is derived are translated indifferently *comfort* and *consolation*. In ch. iv. 16 of this Epistle it is rendered *beseech*. In a great many passages, as for instance in Acts ii. 40, it is rendered *exhort*. From this word is derived the title *Paraclete*, rendered *Comforter* in St John xiv., xv., and xvi. and

prophets: for God is not *the author* of confusion, but of 33
peace, as in all churches of the saints.

Let your women keep silence in the churches: for it is 34
not permitted unto them to speak; but *they are commanded*

Advocate in 1 John ii. 1. The derivative is rendered *exhortation* in 3, and another word is employed for *comfort*.

32. *And the spirits of the prophets are subject to the prophets*] The possession of a special gift from on high has, from Montanus in the second century down to our own times, been supposed to confer on its possessor an immunity from all control, whether exercised by himself or others, and to entitle him to immediate attention to the exclusion of every other consideration whatsoever. St Paul, on the contrary, lays down the rule that spiritual, like all other gifts, are to be under the dominion of the reason, and may, like all other gifts, be easily misused. A holy self-restraint, even in the use of the highest gifts, must characterize the Christian. If a man comes into the assembly inspired to speak in an unknown tongue, the impulse is to be steadily repressed, unless there is a certainty that what is said can be interpreted, so that those present may understand it. If he comes into the assembly possessed with some overmastering idea, he must keep it resolutely back until such time as he can give it vent without prejudice to Christian order, without injury to that which must be absolutely the first consideration in all public addresses—the edification of the flock. Estius justly remarks that the difference between God's prophets and those inspired by evil spirits is to be found in the fact that the latter are rapt by madness beyond their own control, and are unable to be silent if they will. And Robertson illustrates by a reference to modern forms of fanaticism the truth that "uncontrolled religious feeling" is apt to "overpower both reason and sense."

33. *for God is not the author of confusion, but of peace*] Confusion; literally, **unsettlement.** Cf. St James iii. 16. Also St Luke xxi. 9, where the word is rendered *commotion*. As in the natural, so in the moral and spiritual world, God is a God of order. The forces of nature operate by laws which are implicitly obeyed. If it be otherwise in the moral and spiritual world, God is not the author of the confusion, but man, who has opposed himself to His Will.

as in all churches of the saints] It is a question whether these words belong to what goes before or what follows. If to what goes before, it would seem as though a hint was intended that these disorders were peculiar to the Corinthian Church. If to what follows, it is a repetition of the argument in ch. vii. 17, xi. 16, and it would then appear that the Apostle had especial reason to fear insubordination on the question of the position of woman in the Christian assembly, and that he therefore fortifies his own authority by an appeal to the universal custom of the Church of Christ.

34. *Let your women keep silence in the churches*] The position of women in Christian assemblies is now decided on the principles laid down in ch. xi. 3, 7—9.

35 to be under obedience, as also saith the law. And if they
will learn any *thing*, let them ask their husbands at home:
36 for it is a shame for women to speak in the church. What?
came the word of God out from you? or came it unto you
37 only? If any *man* think himself to be a prophet, or spiritual,
let him acknowledge that *the things* that I write unto you
38 are the commandments of the Lord. But if any *man* be
39 ignorant, let him be ignorant. Wherefore, brethren, covet to

as also saith the law] In Gen. iii. 16.

35. *let them ask their husbands at home*] Rather, 'their **own** husbands.' The women were not only not permitted to teach (see 1 Tim. ii. 11—14) but even to ask questions in Church, a privilege, says Grotius, permitted to men, but denied to women, among the Jews. It seems to be assumed that the unmarried ones would not think of doing so. This rule applies in its strictness only to the East, where women were kept in strict seclusion, and only permitted to converse with their male relatives. Calvin remarks, "When he says husbands, he does not prohibit them, in case of need, from consulting the prophets themselves; for all husbands are not qualified to give information on such subjects." Estius allows the right of women to consult pious and prudent men, so long as it be done without giving occasion of scandal.

for it is a shame] The original is even stronger. It is **disgraceful.**

36. *What? came the word of God out from you?*] The self-assertion of the Corinthians was so great that they needed to be reminded that they had received the doctrine of Christ through the ministry of St Paul, and that it had not originated among themselves.

or came it unto you only?] i.e. to you *alone*. They owed a duty, not only to those who had preached the gospel to them, but to other Churches, whose example could not be safely neglected. See note on *v.* 33.

37. *If any man think himself to be a prophet*] Since there were many appointed teachers (see ch. xii. 28, 29) who were not prophets, the test of the prophetic character was not ordination, but the possession of the prophetic gift. If any man fancied he possessed that gift, he was required to submit himself to the test of his willingness to obey God's appointed founder and ruler of the Church.

or spiritual] i.e. possessed of any special spiritual gift.

the commandments of the Lord] i.e. Christ. See ch. vii. 10, 12, 40, xi. 2.

38. *But if any man be ignorant, let him be ignorant*] Some editors read '*he is ignored*' instead of '*let him be ignorant.*' If we take the reading in the text, which seems preferable, the sense is that St Paul will give himself no further trouble about one whose insubordination proves him to be no real prophet of God; if the reading which some would substitute for it, the signification is that God will neglect him who neglects the commandments of His Apostle. Cf. ch. viii. 3. The

prophesy, and forbid not to speak with tongues. Let all 40
things be done decently and in order.

CH. XV. 1—58. *The Doctrine of the Resurrection.*

Moreover, brethren, I declare unto you the gospel which I 15
preached unto you, which also you have received, and
wherein ye stand; by which also ye are saved, if ye keep in 2

Vulgate renders *ignorabitur;* and Wiclif, *he schal be unknowe;* Tyndale renders as in the text.

39. *Wherefore, brethren*] The Apostle, as is his wont, sums up the whole section in a few concluding words. Prophecy is a gift to be earnestly sought (see for *covet*, the note on ch. xii. 31). Speaking with tongues is a gift not to be discouraged.

40. *Let all things be done decently and in order*] Rather, '**only let**,' &c. For *decently* see Rom. xiii. 13, where the same word is translated *honestly*. Also 1 Thess. iv. 12, and ch. xii. 23, where a word of similar derivation occurs, and is translated *comeliness*. In ch. vii. 35, the adjective of the same derivation is rendered *comely;* in St Mark xv. 43 and Acts xiii. 50, *honourable*. Its original meaning is *well formed*. Compare the Latin *forma* for beauty, and the English *shapely*. For *in order*, cf. *v.* 33. The Christian assembly should be a reflection of the universe, where *form* and *order* reign supreme.

CH. XV. 1—58. THE DOCTRINE OF THE RESURRECTION.

1. *Moreover, brethren, I declare unto you the gospel which I preached unto you*] This gospel was indeed good tidings. Beside the fact that Christ had been offered for our sins (*v.* 3) St Paul, as well as the rest of the Apostles (*v.* 11), taught that He had risen again in order to communicate to us that new and Divine life whereby our own resurrection should be assured—a life which should make the human body, though laid in the grave, a seed from whence in God's own good time, a new and more glorious body should arise. This chapter is one of the deepest and most mysterious in the Bible. It is the one exception to the statement in ch. iii. that St Paul was unable to feed the Corinthians with meat; for it ranks with the profound exposition of the principles of Justification in the Epistle to the Romans, and the weighty but most difficult enunciation of the doctrine of God's foreknowledge and man's call in the first chapter of the Epistle to the Ephesians. The chapter may be divided into six parts. See Introduction.

which also you have received] Rather, **which ye received**, that is, when it was preached.

and wherein ye stand] Stand fast, that is, against the assaults of sin. Cf. Rom. v. 2; 2 Cor. i. 24; Eph. vi. 11, 13, 14. Our faith in Christ, the giver of the new life of holiness, can alone defend us from evil.

2. *by which also ye are saved*] i. e. are in a state of safety, the verb being in the present tense. The idea includes safety from sin as well as its punishment. See St Matt. i. 21.

memory what I preached unto you, unless ye have believed
3 in vain. For I delivered unto you first *of all* that which I
also received, how that Christ died for our sins according to
4 the scriptures; and that he was buried, and that he rose
5 *again* the third day according to the scriptures: and that he
6 was seen of Cephas, then of the twelve: after that, he was
seen of above five hundred brethren at once; of whom the

if ye keep in memory what I preached unto you] Literally, **if ye hold fast the discourse with which I proclaimed good tidings to you.**

3. *For I delivered unto you first of all that which I also received*] The close resemblance of this passage to the Apostles' Creed shews that this summary of the doctrines of our faith is actually what it professes to be, a short compendium of Apostolic teaching. Irenaeus, a writer in the second century, and a careful observer of Apostolic tradition, gives a very similar summary in his treatise against Heresies, Book III. c. 4. Dean Stanley calls attention to the fact that this bold affirmation of the truth of the Resurrection, possibly the earliest we have (see above ch. xi. 23) was written barely twenty-five years after the event. St Paul does not state here from whom he received his doctrine, but he must have acquired some elementary instruction in the first principles of the Christian faith from his intercourse with the disciples (Acts ix. 19), and even at his admission into the Christian body. And what he had received from others he tested by examination of the Scriptures, by prayer and silent communing with God, till it became *his own*, by revelation and by that inward conviction which none but God can give. See Gal. i. 12, 16.

died for our sins] Cf. ch. i. 18, v. 7, viii. 11. Also St Matt. xx. 28; St Mark x. 45; Rom. v. 8—10; 2 Cor. v. 14, 15; 1 Tim. ii. 6; 1 Pet. i. 19, &c.

according to the scriptures] What Scriptures? Those of the O. T., clearly. Those of the New (see ch. iv. 6 and note) were hardly any of them in existence. If it be asked what Scriptures of the O. T. are meant, we may refer to Ps. xxii.; Is. liii., as well as to Gen. xxii.; Deut. ix. 24—26; Zech. xii. 10. For the same words in the next verse see Ps. xvi. 10; Is. liii. 10; Hos. vi. 2; Jonah ii. 10. This latter passage having been applied to the Resurrection by Christ Himself (St Matt. xii. 40, xvi. 4), may not unnaturally be conceived to be among those St Paul had in his mind here.

4. *was buried, and that he rose again*] Literally, was buried and **hath risen** again, the aorist referring to the single act, the perfect to Christ's continued life after his Resurrection.

5. *of Cephas*] See St Luke xxiv. 34. St Paul and St John alone use the Aramaic form of the Apostle's surname, the former only in this Epistle and once in the Epistle to the Galatians. This, coupled with the fact that St John only uses the Aramaic form in the narrative in ch. i. 42, is one of those minute touches which speak strongly for the genuineness of his gospel.

greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the 7
apostles. And last of all he was seen of me also, as of one 8
born out of due time. For I am the least of the apostles, 9
that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am 10
what I am: and his grace which was *bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. There- 11
fore whether *it were* I or they, so we preach, and so ye believed.

7. *of James*] It would seem from this (see Stanley and Alford) that St James was *an Apostle*. But it does not necessarily follow that he was one of the twelve. See Professor Plumptre's elaborate note on the brethren of our Lord in the Commentary on St James in this series.

8. *of me also, as of one born out of due time*] *Deed borun*, Wiclif. The word here (after Tyndale) translated *born out of due time* refers to a birth out of the usual course of nature (cf. Ps. lviii. 8), about which there is therefore, (1) something violent and strange. Such was the nature of St Paul's conversion, an event unparalleled in Scripture. Moreover, (2) such children are usually small and weakly, an idea which the next verse shews St Paul also had in mind. St Paul saw the Lord on more than one occasion. See note on ch. ix. 1.

9. *because I persecuted the church of God*] Acts vii. 58, viii. 3, ix. 1. Cf. Gal. i. 13; 1 Tim. i. 13.

10. *But by the grace of God I am what I am*] St Paul is willing to admit his *personal* inferiority to the other Apostles, but such willingness does not lead him to make a similar admission regarding his *work*. For that was God's doing, not his, or only his so far as God's grace or favour enabled him to perform it. See ch. i. 30, iii. 6, 9, and cf. St Matt. x. 20; 2 Cor. iii. 5; Eph. iii. 7; Phil. ii. 12, 13.

I laboured more abundantly than they all] St Paul does not hesitate to place his labours for the Gospel's sake on a par with, or even above, those of the twelve. The work of an Apostle of the Gentiles must necessarily have been more arduous than that of an Apostle of the Jews

11. *Therefore whether it were I or they, so we preach, and so ye believed*] The word *preach* (derived from the Latin *praedicare*, to proclaim) has now acquired the conventional sense of discoursing publicly about religion. The word used by St Paul refers to the work of a herald, the formal proclamation of matters of importance by one who was commissioned to make it. The substantial identity of the message, by whomsoever it was at first delivered, is a matter of fact, as the writings of the Apostles and Evangelists plainly shew. "By

12 Now if Christ be preached that he rose from the dead,
how say some among you that there is no resurrection of the
13 dead? But if there be no resurrection of the dead, then is

his earnestness in saying this, the Apostle testifies to the immense value and importance of historical Christianity." Robertson.

12. *how say some among you that there is no resurrection of the dead?*] There were three different schools of thought among those outside the Christian Church which denied the doctrine of the Resurrection from the dead. The first was the materialistic school, represented by the Epicureans among the heathen and by the Sadducees among the Jews. They thought that man would entirely cease to exist after death, and that any other idea was only the result of man's vanity and his insatiable longing after existence. The second, in which the Stoics were the most prominent body, taught, what amounted to the same thing, the Pantheistic doctrine of the ultimate reabsorption of the soul into the Divinity from which it had sprung, and therefore the final extinction of the individual personality. The third school, of which the disciples of Plato were the chief representatives, while maintaining the eternal personality and immortality of the soul, regarded matter as the cause of all evil, the only barrier between the soul and the Absolute Good, a thing, in fact, essentially and eternally alien to the Divine, and therefore could not conceive of immortality except through the entire freedom of the soul from so malignant and corrupting an influence. Hence the doctrine of the Resurrection of the Body was the principal stumbling-block in the way of an early reception of Christianity. It aroused the antagonism of an influential section among the Jews (Acts iv. 1, 2, v. 17, xxiii. 6—9), and was considered by heathen philosophers inadmissible and absurd (Acts xvii. 32). This doctrine for many centuries has proved the principal hindrance to the progress of Christianity. It produced the numerous Gnostic sects, which were willing to accept the doctrine of eternal life through Christ, so long as it was not encumbered by the necessity of believing in the resurrection of the body. The Manichaeans and their followers maintained for many centuries a conflict with the Christian Church, mainly on this point, and were able for many years to boast of so distinguished a convert as St Augustine, who describes them, after his return to the Church, as holding that "Christ came to deliver not bodies but souls." *De Haer.* 46. For information concerning the tenets of the heathen philosophers on this point, the student may consult Archer Butler's *Lectures on Philosophy;* for the early Christian heretics, Neander and Gieseler's *Church Histories*, and Mansel's *Gnostic Heresies*, and for both Ueberweg's *History of Philosophy*.

13. *But if there be no resurrection of the dead*] The question has here been raised, against whom was St Paul contending? against those who maintained the immortality of the soul, but denied the resurrection of the body, or those who maintained that man altogether ceased to exist after death? Verses 19 and 32 would appear to point to the latter class, but this (see note on *v.* 17) cannot be affirmed with certainty.

Christ not risen: and if Christ be not risen, then *is* our 14
preaching vain, and your faith *is* also vain. Yea, and we 15
are found false witnesses of God; because we have testified
of God that he raised up Christ: whom he raised not up, if

There were some, moreover (see 2 Tim. ii. 17, 18), who perverted St Paul's teaching (Rom. vi. 4; Eph. ii. 6; Col. ii. 12, 13, iii. 1) into the doctrine that the resurrection taught by the Apostles of Jesus was the spiritual awakening from sin to righteousness, the quickening of moral and spiritual energies into activity and predominance. The fact would seem to be that St Paul so contrived his argument as to deal with all antagonists at once. The whole question whether there were a future life or not, according to him, depended on the fact of Christ's Resurrection. If He were risen, then a resurrection of all mankind was not probable, but certain. If He were not risen, then there was not only no resurrection, but no immortality, no future life at all (cf. 2 Tim. i. 10; Heb. ii. 14, as well as *vv.* 45—49 of this chapter).

then is Christ not risen] If a resurrection from the dead be impossible, the principle embraces the Resurrection of Christ Himself, which, if this postulate be granted, becomes at once either a mistake or an imposture. And since, on the Apostle's principles, there is no hope of a future life but through Him, we are driven to the conclusion —a *reductio ad absurdum*—that "the answer to His prayer 'Father, into Thy hands I commend My spirit,' was Annihilation! that He Who had made His life one perpetual act of consecration to His Father's service received for His reward the same fate as attended the blaspheming malefactor." Robertson. And we must infer also, he continues, that as the true disciples of Christ in all ages have led purer, humbler, more self-sacrificing lives than other men, they have attained to this higher excellence by "believing what was false," and that therefore men become more "pure and noble" by believing what is false than by believing what is true.

14. *vain*] i. e. *useless, in vain*, as we say. Literally, **empty**. Vulg. *inanis*. "You have a vaine faith if you believe in a dead man. He might be true *man*, though He remained in death. But it concerns you to believe that He was the Son of God too. And He was 'declared to be the Son of God with power by the resurrection from the dead.' Rom. i. 4." Dr Donne, *Sermon on Easter Day*.

15. *Yea, and we are found false witnesses*] Not only is our authoritative proclamation of Christ's Resurrection useless, but it is even false, though it has been made from the beginning. See Acts i. 22, ii. 24, iii. 15, 21, iv. 2, 10, 33, v. 30, x. 40, xiii. 30, 33, 34, &c. Dean Stanley reminds us that this Epistle was written within twenty-five years of the event to which it refers with such unhesitating confidence. Yet that event is not merely affirmed, but is actually made the foundation of the Apostle's whole argument. "There is a certain instinct within us generally which enables us to detect when a man is speaking the truth.... Truth, so to speak, has a certain *ring* by which it may be known. Now, this chapter *rings* with truth." Robertson. It certainly

16 so be that the dead rise not. For if the dead rise not, then
17 is not Christ raised: and if Christ be not raised, your faith
18 *is* vain; ye are yet in your sins. Then they also which are
19 fallen asleep in Christ are perished. If in this life only we
20 have hope in Christ, we are of all men most miserable. But

has not the appearance of having been written by a man who was endeavouring to persuade others of what he did not believe himself.

of God] i. e. *concerning* Him, but the genitive (which is here found in the original) implies also that they had claimed to be God's special ministers and witnesses.

17. *your faith is vain; ye are yet in your sins*] Christ came, not only to make reconciliation for sin, but to free us from it. Cf. Rom. vi. 11—23, viii. 2. And this He did by proclaiming a Life. He first conquered sin Himself. Then He offered the acceptable Sacrifice of His pure and unpolluted life to God in the place of our corrupt and sinful lives. And then, having at once vindicated the righteousness of God's law and fulfilled it, He arose from the dead. Having thus led sin and death captive, He redeemed us from the power of both by imparting His own Life to all who would enter into covenant with Him. Thus the Resurrection of Christ was the triumph of humanity (see *v.* 21) over sin and death; the reversal of the sentence, 'the soul that sinneth, it shall die.' Had He not risen from the dead, humanity had not triumphed, the sentence had not been reversed, man had not been delivered from the yoke of sin, and therefore those who had 'fallen asleep' could never wake again. "None of these things would have taken place, had He not emerged victor from the conflict by rising again." Calvin.

18. *Then they also which are fallen asleep in Christ*] See note on ch. vii. 39. "The word does not apply to the soul, for that does not sleep (Luke xvi. 22, 23, xxiii. 43), but it describes the state of the bodies of those who sleep in Jesus." Wordsworth.

are perished] "You are required to believe that those who died in the field of battle, bravely giving up their lives for others, died even as the false and coward dies. You are required to believe that when there arose a great cry at midnight, and the wreck went down, they who passed out of the world with the oath of blasphemy or the shriek of despair, shared the same fate with those who calmly resigned their departing spirits into their Father's hand;" in short, "that those whose affections were so pure and good that they seemed to tell you of an eternity, perished as utterly as the selfish and impure. If from this you shrink as from a thing derogatory to God, then there remains but that conclusion to which St Paul conducts us, 'Now is Christ risen from the dead.'" Robertson.

19. *we are of all men most miserable*] Literally, **more to be pitied than all men**. Because of the sufferings and labours and persecutions they endured for a creed which was false after all. See notes on ch. iv. 9—13.

now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man 21
came also the resurrection of the dead. For as in Adam all 22
die, even so in Christ shall all be made alive. But every 23
man in his own order: Christ the firstfruits; afterward they

20. *But now is Christ risen from the dead*] St Paul considers it needless to argue the point further. He appeals not so much to the reason—on points like this (see ch. ii. 14) it is likely to deceive us—as to the moral instincts of every human being. Of course a man has power to stifle them, but they tell him plainly enough that love of purity and truth, desire of immortality, belief in the love and justice of God, are no vain dreams, as they would be if the 'wise man died as the fool' (Eccl. ii. 16). Accordingly, the Apostle now (*vv.* 20—28) proceeds to unfold the laws of God's spiritual kingdom as facts which cannot be gainsaid. He may appeal (as in *vv.* 29—32) to his own practice and that of others as a confirmation of what he says. But from henceforth he speaks with authority. He wastes no more time in discussion.

and become the firstfruits of them that slept] The firstfruits (Lev. xxiii. 10) were the *first ripe corn*, under the Law, solemnly offered to God, a fit type of Him Who first presented our ripened humanity before the Throne of God, an earnest of the mighty harvest hereafter to be gathered.

21. *For since by man came death*] Cf. Rom. v. 12, 17, vi. 21, 23; James i. 15; and the narrative in Gen. iii.

by man came also the resurrection of the dead] Athanasius remarks that here we have not παρά but διά, as pointing out that even in Jesus Christ man was not the *source*, but the *means* of the blessings given to mankind in Him; that He took man's nature in order to fill it, and through it us, each in our measure, with all the perfections of His Godhead. "As by partaking of the flesh and blood, the substance of the first Adam, we came to our death, so to life we cannot come unless we do participate in the flesh and blood of the *Second Adam*, that is, Christ. We drew death from the first by partaking of the substance; and so we must draw life from the second by the same. This is the way; become branches of the Vine and partakers of His Nature, and so of His life and verdure both." Bp Andrewes, *Serm.* 2 *on the Resurrection.*

22. *For as in Adam all die*] In the possession of a common nature with Adam all mankind are liable to death.

even so in Christ shall all be made alive] By possession of a common nature with Christ all shall partake of that Resurrection to which He has already attained. Cf. St John v. 21, vi. 27, 39—58, xi. 25.

23. *But every man in his own order*] This explains why the last verb in *v.* 22 is in the future. Christ's resurrection must necessarily precede in order the resurrection of the rest of mankind, for as in the world at large, so in every individual, the natural necessarily (*v.* 46) precedes the spiritual. Christ's mediatorial work was, in truth, but

24 that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all

begun when He ascended to His Father. It continues in the gradual destruction of the empire of sin, the 'bringing into captivity every thought to the obedience of Christ' (2 Cor. x. 5). Meanwhile the natural order for the present still exists. We live under it, subject to the law of sin and death, until Christ, having first destroyed the former (*vv.* 24, 25), shall finally, as a consequence, destroy the latter (*v.* 26), and then, and not till then, shall we be made fully partakers of the completed work of Christ.

Christ the firstfruits] Cf. Acts xxvi. 23; Col. i. 18; Rev. i. 5; also St John xiv. 19. "How should He be overcome by corruption, Who gave to many others the power of living again? Hence He is called 'the first-born from the dead,' 'the firstfruits of them that slept.'" Cyril of Alexandria.

at his coming] The word here translated *coming* is most nearly expressed by our English word *arrival*. It implies both the *coming* and *having come*. See ch. xvi. 17; 2 Cor. vii. 6. It is the usual word used for the Second Coming of Christ, as in St Matt. xxiv. 3, 27, 37, 39, and 1 Thess. iii. 13, iv. 15. We are not restored to life until Christ comes again, because not till then will the present, or natural order of things, be brought to an end, and the spiritual order of things be finally and fully inaugurated, so that 'God will be all in all.' See succeeding notes, and note on last verse.

24. *Then cometh the end*] The end, the completion, that is, of the present order of things, when sin and death cease to be, and 'the kingdoms of this world are become the kingdoms of our Lord and of His Christ,' Rev. xi. 15.

when he shall have delivered up the kingdom to God, even the Father] The passage suggests to us the idea of a prince, the heir-apparent of the kingdom, going out to war, and bringing the spoils and trophies of his conquest to his father's feet. Such an idea must have recurred with fresh vividness to the minds of the early Christians a few years afterwards, when they saw Titus bringing the spoils of the holy city of the old covenant, the 'figure of the true,' to his father Vespasian, and must have led them to look forward with eager expectation to the time when types and shadows should have their end, and the kingdom be the Lord's, and He the governor among the people. At the Last Day, Christ as man shall receive the submission of all God's enemies, and then lay them, all His triumphs, all those whom He has delivered captive from the hand of the enemy, at His Father's feet. "Not," says Estius, "that Christ shall cease to reign," for 'of His kingdom there shall be no end,' St Luke i. 33 (cf. Dan. vii. 14; Heb. i. 8, ii. 8), but that He will, by laying all His conquests at His Father's feet, proclaim Him as the source of all authority and power. There were certain heretics, the followers of Marcellus of Ancyra, who taught that Christ's kingdom should come to an end, holding the error of the Sabellians

authority and power. For he must reign, till he hath put 25
all enemies under his feet. The last enemy *that* shall be 26
destroyed *is* death. For he hath put all *things* under 27
his feet. But when *he* saith, all *things* are put under *him*,

that Christ was an emanation from the Father, and would be finally re-absorbed into the Father's personality. It is supposed that the words, "Whose kingdom shall have no end," were inserted in the Nicene Creed at the Council of Constantinople, A. D. 381, with a view to this error. The words, *God, even the Father*, are perhaps best translated into English by **God the Father**. So Tyndale renders.

when he shall have put down all rule and all authority and power] *Put down*, literally, **brought to an end**. See ch. xiii. 10. All *rule*, that is, all *exercise of authority* save his own; *princehead*, Wiclif; all *authority*, that is, the *right* to exercise dominion; all *power* (*virtus*, Vulg.; *vertu*, Wiclif, see note on ch. i. 18), that is, all the inherent faculty of exercising authority. For earthly relations, such as those of father, magistrate, governor, prince, are but partial types and manifestations of the Divine Headship. Even Christ's Humanity is but the revelation and manifestation of the Being of God. But 'when that which is perfect is come, then that which is in part shall be done away.' Such human relations shall cease, for they shall be no more needed. Cf. Col. ii. 10.

25. *For he must reign*] i.e. Christ as Man and Mediator. For at present we can only discern God through the medium of Christ's Humanity. Cf. St John xii. 45, xiv. 9. In the end, we shall be able to 'see Him as He is,' 1 John iii. 2. For the present He must reign in His Church, in His sacraments and ordinances, in His ministers, ecclesiastical and secular (Rom. xiii. 4, 6), all of them (see last note) the reflex of His power as He sits at God's Right Hand.

till he hath put all enemies under his feet] Either (1) the Father, Who put all things under His Son, or (2) Christ, Who puts all things under His own feet. The analogy of Ps. cx. 1 (cf. St Matt. xxii. 44) would cause us to suppose the former; the grammatical construction, as well as the course of the argument, the latter. The enemies are all who 'oppose and exalt themselves above all that is called God or an object of worship' (2 Thess. ii. 4), and therein especially pride of rank, wealth, intellect, reason, whatever casts off or disowns the universal empire of God. Cf. Eph. i. 21, 22; Phil. ii. 10, iii. 21 (in the Greek); Heb. i. 4. "This passage," says Cyril of Jerusalem, "no more implies a cessation of the reign of Christ than the words 'from Adam until Moses' (Rom. v. 14) imply a 'cessation of sin after Moses.'"

26. *The last enemy that shall be destroyed is death*] Cf. Rev. xx. 14. Death shall be the last of all, because (Rom. vi. 23) it is the 'wages of sin,' and must continue to exist until sin has come to an end. Then what we know as death, the separation of soul and body, the dissolution of the complex nature of man into its constituent elements, shall henceforth cease to be.

27. *For he hath put all things under his feet*] Here the meaning

it is manifest that he is excepted, which did put all *things*
28 under him. And when all *things* shall be subdued unto him, then shall the Son also himself be subject unto him that put all *things* under him, that God may be all in all.

clearly is (see Ps. viii. 6, and the rest of this verse) that the Father hath put all things under the feet of the Son. "All things are put under His feet," says Cyril of Alexandria, "because He made all things." St John i. 3, 10; Eph. iii. 9; Col. i. 16; Heb. i. 2.

it is manifest that he is excepted, which did put all things under him] This passage ought to be compared with the analogous one in Heb. ii. 7—9. Each of these supplies what is wanting in the other. In the one we have the Son, the manifestation of the Father's glory and love, bringing everything in this lower world, which the Father has put under Him, into the most complete subjection to, and the most entire union with, His Heavenly Father. In the other we see the Eternal Father, while permitting, for His own wise purposes, the humiliation and suffering of Christ, doing so in order that all things should finally be put in subjection to 'His Beloved Son, in Whom He was well pleased.'

28. *And when all things shall be subdued unto him*] If everything is put under Christ, it is in order that there may be no divided empire. 'I and my Father are One,' He said (St John x. 30). Cf. St John xvii. 11, 22, as well as ch. iii. 23, xi. 3 of this Epistle.

then shall the Son also himself be subject unto him that put all things under him] This passage is one of great difficulty. Athanasius gives two explanations of it; (1) in his treatise *De Incarnatione*, that Christ is subject to God not in Himself, but in His members; (2) in his first dialogue against the Macedonians (so also Chrysostom), that Christ is subject not by the nature of His Divinity, but by the dispensation of His Humanity. "For this subjection," he further remarks, "no more involves inferiority of *essence*, than His subjection (St Luke ii. 51) to Joseph and Mary involved inferiority of essence to them." Hooker remarks (3) of Christ's mediatorial kingdom on earth, that "the exercise thereof shall cease, there being no longer on earth any militant Church to govern," and regards the passage as referring to the surrender, on Christ's part, of that mediatorial kingdom at the end of the world. Cyril of Jerusalem (4) regards the subjection as one of *voluntary surrender*, as opposed to *necessity*. But perhaps (5) the true explanation may be suggested by the passage in Phil. ii., as translated by some, 'He snatched not greedily at His equality with God.' Though He were God, yet He was always a Son. And the object of His mediatorial work was not, as that of the unregenerate man would have been, to obtain this kingdom for Himself, but for His Father. See St Matt. xxvi. 39; St John v. 30, vi. 38, vii. 18, viii. 50, 54; Eph. i. 10. So that the disorder and confusion of the universe shall henceforth cease, and one vast system of order, peace and love shall reign from the Father and source of all things, down to the meanest creature to whom He has given to have eternal life. And

Else what shall they do which are baptized for the dead, if 29
the dead rise not at all? why are they then baptized for the

this was the object of His Resurrection from the dead. See last note.

that God may be all in all] The restoration of God's kingdom over the moral and spiritual part of man was the object of Christ's Mission on earth, St Matt. iii. 2, iv. 17, v. 3, 10, vi. 10, 33, and ch. xiii.; St John iii. 5, 17; Rom. viii. 2, 4. This was to be brought to pass by means of the revelation of the Divine perfections in the Man Christ Jesus, St John i. 14, xiv. 8—10; Col. i. 19, ii. 9. God was thus revealed to us, that we might obtain fellowship with Him. See St John xvi. 23—28; Rom. v. 2; Eph. ii. 18, iii. 12; Heb. x. 20. "Therefore He is called the *door*, and the *way*, because by Him we are brought nigh to God." Athanasius. And thus in the end each believer will have immediate and individual relations, not only with the Man Christ Jesus, but with the whole of the Blessed Trinity. See note on ch. xiii. 12. For *all in all* see ch. xii. 6. Theodoret remarks that the same expression is used of Christ in Col. iii. 11. Cf. St John xvii. 22, 23, xiv. 23, xvi. 7, 13, 14; 1 John ii. 24, iv. 13.

29. *Else what shall they do which are baptized for the dead*] St Paul now abruptly changes the subject, and appeals to the conduct of Christians as a witness to their belief. This is again a passage of extreme difficulty, and it would be impossible to notice one tithe of the explanations which have been proposed of it. We will only touch on three: (1) the natural and obvious explanation that the Apostle was here referring to a practice, prevalent in his day, of persons permitting themselves to be baptized on behalf of their dead relatives and friends. This interpretation is confirmed by the fact that Tertullian, in the third century, mentions such a practice as existing in his time. But there is great force in Robertson's objection: "There is an immense improbability that Paul could have sustained a superstition so abject, even by an allusion. He could not have spoken of it without anger." The custom never obtained in the Church, and though mentioned by Tertullian, is as likely to have been a consequence of this passage as its cause. Then there is (2) the suggestion of St Chrysostom, that inasmuch as baptism was a death unto sin and a resurrection unto righteousness, every one who was baptized was baptized for the dead, i.e. for himself spiritually dead in trespasses and sins; and not only for himself, but for others, inasmuch as he proclaimed openly his faith in that Resurrection of Christ which was as efficacious on others' behalf as on his own. There remains (3) an interpretation suggested by some commentators and supported by the context, which would refer it to the baptism of trial and suffering through which the disciples of Christ were called upon to go, which would be utterly useless and absurd if it had been, and continued to be, undergone for the dying and for the dead (*vv.* 6, 18). The use of the present tense in the verb *baptized*, the close connection of the second member of the sentence with the first, and the use of the word baptized in this sense in St

30 dead? And why stand we in jeopardy every hour? I protest
31 by your rejoicing which I have in Christ Jesus our Lord, I
32 die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise

Matt. iii. 11 and xx. 22, are the grounds on which this interpretation may be maintained.

30. *And why stand we in jeopardy every hour?*] Not only those who were daily being baptized for the dead witnessed to the universal belief among Christians in a resurrection, but the lives of daily peril in which St Paul and the other missionaries of the Gospel lived were sufficient evidence that they did not conceive all their hopes to be summed up in this life.

jeopardy] *Pereil*, Wiclif. *Jeoperty*, Tyndal. This word is derived from the French *jeu parti*, drawn game. It is spelt *jupartie* by Chaucer, and is mentioned by Ben Jonson as one of three English words only in which the diphthong *eo* appears. The others are *yeoman* and *people*. Leopard was probably a trisyllable in his day. The other derivations, *jeu perdu*, given by Minsheu in his *Ductor in Linguas*, published in 1617, and *j'ai perdu*, seem less agreeable to the meaning of the word, which clearly indicates a position of the utmost danger, in which the chances for death and life are equal. Cf. Shakspeare's "at the hazard of a die."

31. *I protest by your rejoicing*] The word here rendered *rejoicing* is translated *boasting* in Rom. iii. 27, and less correctly *whereof I may glory* in Rom. xv. 17. It may mean either (1) that St Paul boasted of the fruits of faith in his Corinthian converts, or better (2) that *their* boasting in Christ was also *his* by reason of their common indwelling in Jesus Christ, Whom he had been permitted to minister to them. Cf. 2 Cor. i. 14, iii. 3. He makes this asseveration, because it was to that daily death of his (ch. iv. 9—13) that they owed their conversion.

I die daily] Cf. Rom. vi. 3, 4, 11, vii. 24, viii. 13, 36; 2 Cor. i. 9, iv. 10—12; Gal. ii. 20, v. 24, vi. 14; Col. ii. 20, iii. 3, 5. The death of Christ was a death to sin, a death which must be imitated in His disciples by their putting all the sinful affections of their bodies to a lingering death. But such a task they would never be likely to undertake, but for the prospect of a Resurrection.

32. *If after the manner of men*] *After man*, Wiclif. Either (1) as margin, '*to speak* after the manner of men,' or (2) *for purely human and temporal objects*, like those of men in general. See for this expression ch. iii. 3, and Rom. iii. 5, Gal. i. 11, iii. 15.

I have fought with beasts at Ephesus] It must have been a metaphorical, not a literal fighting with beasts of which the Apostle spoke. His Roman citizenship (Acts xvi. 37, xxii. 25) protected him from being thrown to the lions in the arena. And it is generally believed that he eventually died by the sword, as a Roman citizen. He means to say that he contended with men who had the passions of beasts (as in Acts xix. 29—34, though it is not certain that this particular event had yet occurred). So did Ignatius afterwards, who, referring to the demeanour

not? let us eat and drink; for to morrow we die. Be 33
not deceived: evil communications corrupt good manners.
Awake to righteousness, and sin not: for some have not 34
the knowledge of God: I speak *this* to your shame.

But some *man* will say, How are the dead raised up? 35

of the Roman legionaries by whom he was conducted to Rome, says, "I am bound to ten leopards, that is, a troop of soldiers, who are only made worse by kindnesses." Cf. *Ad Romanos* 5. 2 Tim. iv. 17. Also Ps. xxii. 20, 21, xxxv. 17.

what advantageth it me] i.e. as we should say, *where is the use of it?*

let us eat and drink; for to morrow we die] "With our hopes of immortality gone, the value of humanity ceases" and life becomes not worth living. "Go, then, to the sensualist. Tell him that the pleasure of doing right is a sublimer existence than that of self-indulgence. He will answer you...'The victory is uncertain, present enjoyment is sure.'...Do you think you can arrest that with some fine sentiment about nobler and baser being? Why, you have made him out to be base yourself. He dies, you tell him, like a dog. Why should he live like an angel?...The instincts of the animal will be more than a match for all the transcendental reasonings of the philosopher." Robertson. Perhaps the words, 'if the dead rise not,' should be taken in connection with this sentence, rather than with that which precedes.

33. *evil communications corrupt good manners*] This passage is taken from the *Thais* of Menander, and like Acts xvii. 28 and Tit. i. 12, shews that St Paul was familiar with classical literature.

34. *Awake to righteousness*] The word here translated 'Awake' signifies to arise from the stupefaction of a slumber produced by over-indulgence (cf. ch. vi. 11, xii. 2). The word translated 'to righteousness,' literally **righteously**, may either mean (1) as is just and proper, or (2) to what is just and proper, or (3) as in our version, *so as to become righteous*. The Vulgate renders by *justi*, Wiclif by *juste men*. Tyndale *truely*, Luther *recht* (i.e. *rightly*, *properly*), Calvin *juste*. Diodati has *giustamente*. De Sacy follows the Vulgate.

for some have not the knowledge of God] The original is remarkable; *some have ignorance of God*. So Wiclif. Cf. ch. xiv. 38. As there were some among them who denied the resurrection, so there were some who were ready to pervert such denial to every form of fleshly indulgence. See Phil. iii. 18, 19; 2 Pet. ii. 10, 18—22; Jude 4, 7, 8, 10.

I speak this to your shame] The original is even stronger, *to shame you*. *To reuerence*, Wiclif, following the Vulgate. *To youre rebuke*, Tyndale. *Ad pudorem incutiendum*, Calvin. St Paul was usually very anxious to spare the feelings of his converts (2 Cor. i. 23, ii. 3). But when the question was of making shipwreck of Christian purity, he had no such scruples. See 2 Cor. vii. 9, xii. 20, xiii. 2, 10.

35. *But some man will say, How are the dead raised up?*] We now proceed from the *fact* of the resurrection to its *manner*, a question which

36 and with what body do they come? *Thou* fool, *that* which
37 thou sowest is not quickened, except it die: and *that* which thou sowest, thou sowest not that body that shall be, but

the Apostle discusses as far as *v.* 54, where he begins to treat of its *result*.

and with what body do they come?] It was the doctrine of the Resurrection of the *body* which was the stumbling-block of many hearers of the Gospel. Estius remarks that the Pharisees taught that men would rise again with bodies possessing in every respect the same functions as those in which they were laid in the grave. This was a difficulty to many, especially to the Sadducees. See St Matt. xxii. 23—33. To remove these difficulties St Paul now explains the nature (*ποίος*) of the Resurrection body, and of the process whereby it is brought into being.

36. *Thou fool*] Literally, **O man without understanding.** *Insipiens*, Vulg. *Unwise man*, Wiclif. The stronger term *fool* (*μωρός*) (except in ch. iii. 18, iv. 10) seems in the Scriptures to imply *moral* as well as intellectual error.

that which thou sowest] The word *thou* is emphatic in the original: "Thou who art mortal and perishing." Chrysostom. "The force or emphasis may be gathered thus. If God doth give a body unto that seed which *thou* sowest for thine own use and benefit, much more will the same God give a body unto the seed which He himself doth sow." Dr J. Jackson.

is not quickened, except it die] "Thus what they made a sure sign of our not rising again he makes a proof of our rising." Chrysostom. Cf. St John xii. 24. It is a law of the spiritual as well as the natural world that decay is the parent of life. From the Fall came corruption, from 'the likeness of sinful flesh' a new and higher life. Humanity died to sin in Christ: it arose again to righteousness in Him.

37. *and that which thou sowest*] "There are two parts in this similitude: first that it is not wonderful that bodies should arise again from corruption, since the same thing happens in the case of the seed; and next that it is not contrary to nature that our bodies should be endowed with new qualities, when from naked grain God produces so many ears clothed with a wonderful workmanship." Calvin. Tyndale renders, *And what sowest thou?*

thou sowest not that body that shall be] "The same, yet not the same. The same, because the essence is the same; but not the same, because the latter is the more excellent." Chrysostom. The identity of the body does not depend upon its material particles, because physicists tell us that these are in a continual flux, and that in the course of seven years every material particle in the body has been changed. Personal identity depends upon the principle of continuity. The risen body arises out of that which has seen corruption, in the same way as the plant out of its germ. The length of time that elapses is nothing to Him to Whom 'a thousand years are but as one day.' But as the seed is to all appearance very different to the plant which arises from it, although science tells us that it contains that

bare grain, it may chance of wheat, or of some other *grain:*
but God giveth it a body as it hath pleased him, and to 38
every seed his own body. All flesh *is* not the same flesh: 39
but *there is* one *kind of* flesh of men, another flesh of beasts,
another of fishes, *and* another of birds. *There are* also 40
celestial bodies, and bodies terrestrial: but the glory of the

whole plant in miniature, as the Body of Jesus after His Resurrection was endowed with many strange and new qualities (St John xx. 19, 26) so as often to be unrecognizable by His disciples (St Luke xxiv. 16, 31, 37; St John xx. 14, xxi. 4) though yet it was the same body (St Luke xxiv. 39, 40; St John xx. 20, 27); so we learn that the body we sow in the grave is 'not that body that shall be,' but that the resurrection body—the spiritual body—while it exhibits visible and unequivocal signs of its connection with the body out of which it has arisen, will be possessed of many wondrous faculties which are denied to us here. See notes on next verse and on *vv.* 42—44, and cf. Rom. viii. 11 (margin), Rev. xxi. 4.

but bare grain] i.e. *naked* grain. *A nakid corn*, Wiclif. Our version follows Tyndale here, only substituting *grain* for *corne.*

38. *but God giveth it a body as it hath pleased him*] Literally, **as He willed.** Cf. ch. xii. 11 (where however the word is not the same in the Greek). "Life even in its lowest form has the power of assimilating to itself atoms." Robertson. And these are arranged and developed according to the law that God has impressed on each seed.

and to every seed his own body] "That body with which it is raised may be called its own body, and yet it is a new body. It is raised anew with stem and leaves and fruit, and yet all the while we know that it is no new corn: it is the old life in the seed reappearing, developed in a higher form." Robertson.

39. *All flesh is not the same flesh*] The same principle is now applied to animate which has been applied to inanimate nature. There are different varieties and forms of bodily life (σάρξ). The Apostle in this and the two following verses lays down the doctrine (see note on *v.* 42) that the life hereafter will depend in every way upon the life here; that the body raised will correspond to the body sown; that the character impressed upon it during this life will remain with it throughout eternity. And this not merely in the broad general distinction between good and bad (see Gal. vi. 7, 8) but in the minuter shades of individual character. Recent editors, following the best MSS. and versions, place *fishes* in their proper place, last in the text, as in zoological order.

40. *There are also celestial bodies, and bodies terrestrial*] The principle is now further extended to the heavenly bodies, and another argument thus drawn from the close analogy which subsists between the kingdom of nature and the kingdom of grace. Meyer, De Wette, and Alford consider the heavenly bodies to be those *of angels.* But we nowhere read of angels having bodies, though we read of their assuming

celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth
42 from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incor-
43 ruption: it is sown in dishonour; it is raised in glory: it is

visible forms. Chrysostom refers the phrase to the resurrection bodies. This is unquestionably the meaning of ἐπουράνιος in *v.* 48: but here it would seem to be in more strict opposition to ἐπίγειος, *that which exists on the earth*, since the Apostle refers to the sun, moon, and stars as 'heavenly bodies' in the next verse.

but the glory of the celestial is one, and the glory of the terrestrial is another] The celestial body is superior to the terrestrial. In like manner, and to a similar extent, shall the risen body surpass the present human organism.

41. *There is one glory of the sun, and another glory of the moon*] The argument is pushed a step farther. The celestial bodies are not all alike. They differ in beauty and excellency. And so to all eternity it shall be true of men raised and in possession of their heavenly bodies, that 'one star differeth from another star in glory.' So Chrysostom on *v.* 38. "Augustine elegantly says, 'splendor dispar: cœlum commune.'" Wordsworth. An erroneous interpretation of St Matt. xx. 10 has led some to the conclusion that all rewards shall be exactly alike in the world to come. As the Apostle here shews, the analogy of nature makes against this in every way. And the passage just cited has reference not to the equality of *rewards*, but of the principle on which such rewards are given. The labourer is rewarded, not for length of service, but for the spirit in which that service has been rendered.

42. *So also is the resurrection of the dead*] The fact is now plainly stated that all shall *not* possess the same degree of glory in heaven. '*So*,' i.e. as has been before stated. But St Paul goes on to deal less with the fact than with the manner in which the fact is accomplished.

It is sown in corruption; it is raised in incorruption] Cf. Rom. viii. 21; Col. ii. 22; 2 Pet. i. 4 for *corruption* (in the Greek). And for *incorruption* see Rom. ii. 7, Eph. vi. 24 (margin), 2 Tim. i. 10, and Tit. ii. 7. The English version in the first and third of these passages renders by *immortality*, in the second and fourth by *sincerity*. The rendering in the text is the more accurate.

43. *it is sown in dishonour; it is raised in glory*] The dishonour is, of course, corruption, with its revolting accompaniments. What the glory will be we may learn, to a certain extent, from the Transfiguration of our Lord, and from the account of the majesty and splendour of His Resurrection-Body in Rev. i. 13—16. Cyril of Jerusalem, after citing Daniel xii. 3 and St Matt. xiii. 43, goes on to say that "God, foreseeing the unbelief of man, gave to the smallest of worms to emit beams of light, that thereby might be inferred what was to be looked for in the world to come."

sown in weakness; it is raised in power: it is sown a 44
natural body; it is raised a spiritual body. There is a
natural body, and there is a spiritual body. And so it is 45
written, The first man Adam was made a living soul;

it is sown in weakness; it is raised in power] For *power* see note on ch. i. 18. What the *weakness* is, we scarcely need to inquire. Decay of strength and vitality, ending in the absolute powerlessness of death, is the destiny of the body which is to be laid in the grave. But when it is raised, not only can it never be subject to the same weakness again, but it will be endowed with new faculties, as superior to those of the former body as those of the plant are to those of the seed.

44. *it is sown a natural body; it is raised a spiritual body*] For the word *natural* see ch. ii. 14. The 'natural body' is the body accommodated to, and limited by, the needs of the animal life of man. Man possesses a spiritual life through union with Jesus Christ, but his present body is not adapted to the requirements of such a life. It is called a 'body of death,' Rom. vii. 24 ('this body of death,' in the E. V. 'the body of this death.'). 'The corruptible body (Wisd. ix. 15) presseth down the soul,' and we groan under its weight, and look earnestly forward to its redemption (Rom. viii. 23; 2 Cor. v. 2, 4). But the spiritual body will not only be a body in which the spiritual principle dominates the whole organism (Theodoret), but it will be adapted to the needs of that principle, and therefore will be possessed of powers hitherto unknown. So St Chrysostom. See also last note and 2 Cor. v. 1, 'we have *in the heavens* a house not made with hands.' "The earthly and celestial body are not identical, but not absolutely different; the elements of the former are employed in the formation of the latter, the operation of Christ in believers gradually transforms the one into the other." Olshausen. This remark, however, leaves out of sight the fact that however gradual the transformation of the natural man into the spiritual man in this life, it is completed by a process which is *not* gradual, namely the Resurrection.

There is a natural body, and there is a spiritual body] Most modern editors have received the better supported reading, 'if there is a natural body, there is a spiritual one also.' It is also the reading of the Vulgate and of Wiclif. The reading in the text, which is that received by Tyndale, is the more easy to understand, but perhaps it is for that very reason that it has been substituted for the other. If we receive it, the passage is a simple assertion of the existence of a spiritual as well as of a natural body. If we prefer the other, it affirms that the life spiritual of necessity demands a proper vehicle as much as the life natural; that if the latter has—and we see that this is so—a body corresponding to its demands, it follows that the life spiritual will have one also.

45. *And so it is written*] In Gen. ii. 7. This applies only to the first part of the verse. But did not St Paul know that the words had been uttered, and would one day be recorded, which make it true also of the second part? See St John v. 21, vi. 33, 39, 40, 54, 57, xi. 25.

The first man Adam was made a living soul] Rather, **became** *a living*

46 the last Adam *was made* a quickening spirit. Howbeit *that was* not first *which is* spiritual, but *that which is*

soul. The word here translated *soul*, the adjective formed from which is rendered by the word *natural* in the last and in the next verse, is translated indifferently by *life* and *soul* in the N. T. As instances of the former see St Matt. x. 39, xvi. 25; of the latter, St Matt. x. 28, xvi. 26. We must not press this so far as to say that before Christ came man had *no* πνεῦμα or spiritual nature (though the Hebrew word corresponding to πνεῦμα is noticeably absent in Gen. ii. 7), but we are justified in saying that until Christ recreated and redeemed humanity the higher nature existed only in a rudimentary state, in the form of an aspiration after higher things, and that it was overborne and subjected by the lower, or animal nature. "Adam was therefore a 'living soul,' that is, a natural man—a man with intelligence, perception and a moral sense, with power to form a society and to subdue nature to himself." Robertson.

the last Adam] So called because Christ was a new starting-point of humanity. Thus to be in Christ is called a 'new creation,' 2 Cor. v. 17 (cf. Gal. vi. 15). He is called the '*new man*,' 'created after God in righteousness and holiness,' Eph. iv. 24; Col. iii. 10, Whom we are to 'put on,' Rom. xiii. 14; Gal. iii. 27. "For being from above and from heaven, and God by nature and Emmanuel, and having received our likeness, and become a second Adam, how shall He not richly make them partakers of His Own Life, who desire to partake of the intimate union effected with Him by faith? For by the mystic blessing we have become embodied into Him, for we have been made partakers of Him by the Spirit." Cyril of Alexandria.

a quickening spirit] See texts quoted under 'it is written,' and last note; also Rom. vi. 11 (Greek); 2 Cor. iii. 6, 17; Eph. ii. 5; Col. ii. 13, iii. 4. "He does not call the second Adam a '*living* spirit,' but a *life-giving* one; for He ministers the eternal life to all." Theodoret. The word '*quickening*' means *that which gives life*, as we speak of the "*quick* and the dead" in the Creed. The idea of activity to which the word *quick* and its derivatives is now confined, comes from its original idea of life. We use the word *lively* in a similar manner. The word is really kindred to the Latin *vivus* and the French *vie*.

46. *Howbeit that was no' first which is spiritual*] See note on *v.* 23. "The law of God's universe is progress." Robertson. His whole lecture on this passage will repay study. He shews how the Fall was an illustration of this law, a necessary consequence of a state of mere natural life; a "step onward," if for the time "downward." He traces it in the history of nature and of nations, and finally applies it to individuals, and shews how our natural feelings and affections are the sources of our spiritual ones; how the moral life, the fulfilment, that is, of the law of our being as discerned by natural religion, the living up to the light we have (cf. Rom. ii. 14), leads up to the spiritual life, and how temptation and sorrow, themselves the fruit of a state of things undeveloped and incomplete, are necessary elements in the forma-

natural; *and* afterward *that which is* spiritual. The first 47
man *is* of the earth, earthy: the second man *is* the Lord
from heaven. As *is* the earthy, such *are they* also *that are* 48
earthy: and as *is* the heavenly, such *are they* also *that are*
heavenly. And as we have borne the image of the earthy, 49
we shall also bear the image of the heavenly.

tion of the perfect, the spiritual man. Cf. Heb. ii. 10. Thomas Aquinas remarks how the law holds good in nature, even of one and the same being, that what is imperfect precedes what is perfect.

47. *The first man is of the earth, earthy*] See Gen. ii. 7. The word *earthy* (χοϊκός from χοῦς, dust) is an allusion to the 'dust of the ground' in that passage, in the Septuagint χους.

the second man is the Lord from heaven] The Vulgate reads, *is from heaven, heavenly*. Tyndale follows the Vulgate, and also Wiclif, who translates howeyer, *the secunde man of heuene is heueneli*. Alford reads *the second man is from heaven*, with the majority of MSS. and versions. The law of progress, above referred to, is illustrated by the creation of the second man. The first man was 'dust of the ground,' and God breathed a breath of life into his soul. But the second man is not created anew altogether, but takes the first man as the starting-point of the new life. By the agency of the Holy Spirit Jesus Christ took our flesh in the womb of the Blessed Virgin, being a new creation, but not *directly* from heaven. See note on *v.* 21. This passage bears a strong resemblance to St John iii. 31; and in the reading we have mentioned the resemblance is even stronger than in the authorized version. The margin of St John iii. 3 may also be compared.

48. *As is the earthy*] i. e. Adam. Man, when united to Christ by faith, partakes of *both* natures. He is liable, therefore, still to the weakness and infirmities of the former. "This infection of nature doth remain, yea in them that are regenerated." Art. IX. And this he must bear to the end. He must be subject to the law of the natural order of things, before he attains fully to the law of the spiritual order. He must receive the wages of sin, namely death. But, possessing faith in Christ, he possesses the imperishable principle of life.

as is the heavenly] i. e. Christ. 'When that which is perfect is come, then that which is in part shall be brought to an end.' 'Mortality shall be swallowed up of life:' the old Adam shall be done away in Christ. Cf. Phil. iii. 20, 21.

49. *And as we have borne the image*] The *image* or *likeness*. In this present life we are like Adam: in the next we shall be like Christ, cf. Rom. viii. 29; 2 Cor. iii. 18; Phil. iii. 21; Col. iii. 10; 1 John iii. 2.

we shall also bear] So Tyndale. Many MSS. read '*let* us also bear' in this passage. But St Paul is not *exhorting* here, but *teaching* ("non esse exhortationem, sed puram doctrinam." Calvin). And, moreover, the exhortation would seem a little out of place, since "regeneration cannot be obtained by striving or even by faith itself, it is an act of

50 Now this I say, brethren, that flesh and blood cannot
inherit the kingdom of God; neither doth corruption inherit
51 incorruption. Behold, I shew you a mystery; We shall
52 not all sleep, but we shall all be changed, in a moment, in

positive grace." Olshausen. Tertullian, however, remarks expressly that St Paul says 'let us bear,' speaking in exhortation, not in doctrine. So Chrysostom, whom—with the Vulgate—Wiclif follows, translating "*here we also;*" while Theodoret, on the contrary, says that St Paul here was not speaking hortatively, but prophetically.

50. *Now this I say, brethren*] We enter here upon a new phase of the argument. The Apostle now tells us how this great result shall be accomplished. We cannot inherit eternity as we are: a change is necessary. And this change will in the end be a sudden one, but will consist rather in the modification of the external conditions of the body than in any destruction of its essential properties. See note on *v.* 53.

that flesh and blood cannot inherit the kingdom of God] It is not the material particles of our body which endure for ever. *They* are subject to corruption and dissolution. It is the spiritual principle of life which abides, and like the seed, attracts to itself such material particles as shall serve it for a suitable habitation. (See notes on *vv.* 37, 38.) The early heretics mentioned above, *v.* 12, caught eagerly at this verse as disposing of the idea of a material resurrection. But the early Fathers of the Church shewed conclusively that it was not to be so understood. They cited St Luke xxiv. 39 to prove that Jesus Christ had 'flesh and bones' after His Resurrection. And we may observe, moreover, that in St Paul's language 'flesh and blood' stood for our ordinary humanity, as distinguished from everything of a spiritual nature. See Rom. viii. 1—10; Gal. i. 16; Eph. vi. 12.

neither doth corruption inherit incorruption] An additional proof of what has just been stated. Our ordinary flesh and blood is by its very nature destined to corruption. It is not with *such* flesh and blood that we can become partakers of the incorruptible life.

51. *Behold, I shew you a mystery*] See note on ch. ii. 7, iv. 1. Human reason unaided is of course incapable of arriving at the truth on a point like this.

We shall not all sleep] There are two other very important readings of this passage. The first, that of the Vulgate and of Tertullian, is *omnes quidem resurgemus, sed non omnes immutabimur* (*alle we schulen rise aghen, but not alle we schullen be chaungid.* Wiclif). The other is, *we shall all sleep, but we shall not all be changed*, which is found in some important MSS. and versions. There seems little reason to doubt that the reading of our version is the true one. The others have probably arisen from the fact that St Paul and his contemporaries *did* sleep. But he was obviously under the impression (see 1 Thess. iv. 17)—an impression in no way surprising, even in an inspired Apostle, when we remember St Mark xiii. 32—that the coming of Christ would take place during his life-time, or that of some at least of those whom he addressed.

the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on 53
incorruption, and this mortal *must* put on immortality. So 54
when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swal-

Estius gives *six* reasons against the received reading of the Vulgate, of which two appear by themselves to be conclusive. First, that the reading 'we shall *not* all be changed,' is not suited to the words 'in a moment, in the twinkling of an eye' which follow; and next, that this reading is in direct contradiction to the words 'we shall be changed' in the next verse.

but we shall all be changed] "For we who have gone to rest in faith towards Christ, and have received the earnest of the Spirit in the time of our corporeal life, shall receive the most perfect favour and shall be changed into the glory which is of God." Cyril of Alexandria (on St John x. 10). The Apostle explains that this change shall also take place in those who 'are alive and remain' until the coming of the Lord. See Phil. iii. 21.

52. *in a moment*] The literal meaning of the word here used is, *that which is so small as to be actually indivisible.*

in the twinkling of an eye] Some MSS. read ῥοπῇ for ῥιπῇ, i. e. the *downward motion* of the eyelid (literally, *the inclination of the scale*), for the rapid movement suggested by the word *twinkling*. The latter suits the context best.

at the last trump] Some have referred this to the last of the seven trumpets in Rev. viii.—xi. See especially Rev. x. 7. But this cannot be, since the visions recorded in that book had not yet been seen. It must therefore mean the trumpet which will sound on the last day. Cf. St Matt. xxiv. 31 and 1 Thess. iv. 16.

and we shall be changed] The *we* is emphatic; therefore the Apostle here expresses once more his belief that he will be alive at the coming of Christ; for, "since the last times were already come, the saints expected that day from hour to hour." Calvin.

53. *For this corruptible must put on incorruption, and this mortal must put on immortality*] Cf. 2 Cor. v. 4. The Apostle has just said that 'flesh and blood cannot inherit the kingdom of God.' He now explains in what sense these words are to be taken. The mortal body is not destroyed entirely and created again. "Change," says Tertullian, "must be dissociated from all idea of destruction. For change is one thing, destruction another." It receives an addition of qualities which it did not possess before. It is 'clothed upon' with immortality. That which was corruptible is now freed from that liability ("sanctified and cleared from all impurity." Irenaeus). That which is mortal is swallowed up, and disappears in the vastness of the life which knows no end. See note on *v.* 38.

lowed up in victory. O death, where *is* thy sting?
O grave, where *is* thy victory? The sting of death *is*
sin; and the strength of sin *is* the law. But thanks *be* to
God, which giveth us the victory through our Lord Jesus

54. *Death is swallowed up in victory*] The English version translates Is. xxv. 8, the passage here quoted, by 'He will swallow up death in victory.' But the literal meaning of the word so translated is 'for ever,' and the Vulgate here renders 'in sempiternum,' though the Septuagint frequently, but not here, renders it by *victory*, following the analogy of the Syriac and Chaldee, where a kindred word signifies victory. The verb also is in the perfect tense in the Hebrew, as speaking of the fixed purpose of God, and is here rendered by the aorist, and thus referred to the Death and Resurrection of Christ, in which, by 'the determinate purpose and foreknowledge of God,' death 'was swallowed up unto victory.'

55. *O death, where is thy sting?*] This quotation follows neither the Septuagint nor the Hebrew of Hos. xiii. 14. The former is 'Where is thy penalty, O death, where is thy sting, O Hades?' following, most probably, a different reading from the present Hebrew text, which runs thus: 'I will be thy plagues, O death, I will be thy pestilence, O grave' (or 'Hades,' for the Hebrew word has both significations). See next note.

O grave, where is thy victory?] In the Greek, *O Hades*. The Vulgate (which is followed by Tyndale) as well as most of the best MSS. read *death* here for Hades. So do Irenaeus and Tertullian, writing in the second century. But the ancient Syriac version reads *Hades*. Bishop Wordsworth suggests that the text was altered from a fear lest the passage should give any countenance to the idea of a god of the shades below, known to the Greeks by the name of *Hades*. But in later Greek and in the Septuagint its use to denominate the place of departed spirits was well established.

56. *the strength of sin is the law*] That the sting of death should be sin is very easy to understand. It is not so easy at first sight to account for the introduction here of St Paul's favourite doctrine (see Rom. vii.) that 'the strength of sin is the law.' Yet the sequence of thought may be discovered. What gives sin its power at that supreme moment is the fact that it is the transgression of the righteous Law of an all-wise and all-holy being. (Rom. vii. 12, 14; 1 Tim. i. 8.)

57. *But thanks be to God, which giveth us the victory through our Lord Jesus Christ*] This sense of having transgressed that righteous law need disturb us no longer. Our shortcomings have been fully atoned for by the Life and Death of Jesus Christ. The mortal part of us must pay the penalty due to sin (Rom. vi. 23), but the spiritual part remains unsubdued, because it is united to Him Who has fulfilled the law, has taken our condemnation upon Himself, has acknowledged its justice on our behalf, and has enabled us through fellowship with Him to attain to the victory over evil which He Himself has attained.

Christ. Therefore, my beloved brethren, be ye stedfast, 58
unmoveable, always abounding in the work of the Lord,
forasmuch as you know that your labour is not in vain in
the Lord.

CH. XVI. 1—24. *Sundry practical directions. Conclusion.*

Now concerning the collection for the saints, as I have 16
given order to the churches of Galatia, even so do ye.

58. *Therefore, my beloved brethren*] The aim of St Paul is always practical. Even this magnificent passage comes to what from a merely oratorical point of view is a somewhat tame conclusion, a conclusion however which, regarded from the point of view of Christian edification, is full of beauty. "Be not weary in welldoing," the Apostle would say. "Labour on in faith and courage till life comes to an end. For your life is hid with Christ in God; and therefore your efforts and struggles here are not thrown away. Not one of them shall be lost sight of before the Eternal Throne."

CH. XVI. **1—24.** SUNDRY PRACTICAL DIRECTIONS. CONCLUSION.

1. *Now concerning the collection for the saints*] i. e. 'the poor saints (see note on ch. i. 2) at Jerusalem,' Rom. xv. 26. The same subject is mentioned in ch. viii., ix. of the second Epistle. The disorganized state of Judaea at this time, as described in the pages of Josephus, may account for the systematic efforts which were then being made throughout the Gentile Churches for their aid. This collection is mentioned in Rom. xv. 26, written after the Apostle's arrival at Corinth. Another reason for this Gentile liberality is given there. Jerusalem was the source whence all the blessings of the Gospel had flowed. It was fitting that some recompence, however inadequate, should be made. Cf. ch. ix. 11. St Paul says here that he had instructed the Galatian Churches to send their contribution, and in Gal. ii. 10 we find that it was a special matter of agreement between himself and the other Apostles that he should 'remember the poor,' i. e. of the Church at Jerusalem. St Luke does not mention the collection in its proper place in the Acts, but the incidental reference to it in a speech made long after by the Apostle, and recorded in Acts xxiv. 17, is adduced by Paley in his *Horae Paulinae*, as a remarkable instance of undesigned agreement between this Epistle and the narrative in the Acts, and as strong evidence of the authenticity of both.

as I have given order] Rather, *as I* **gave** *order*.

to the churches of Galatia] Hardly in the visit recorded in Acts xviii. 23, for (though (see Paley, *Horae Paulinae*) they are the last Churches recorded to have been visited), that visit took place nearly three years previously (Acts xx. 31, cf. xix. 10, 21, 22), but in some short visit not recorded, or by letter or message. The Corinthians had received their instructions a year before the date of the second Epistle (2 Cor. viii. 10, ix. 2), and therefore several months before the first was written.

2 Upon the first *day* of the week let every one of you lay
by him in store, as *God* hath prospered him, that there be
3 no gatherings when I come. And when I come, whom-
soever you shall approve by *your* letters, them will I send

2. *Upon the first day of the week*] Some Greek copies read the word translated 'week' in the *plural*. Hence Tyndale renders, *in some saboth daye*, and Calvin, more literally, *on one of the sabbaths*. Wiclif connects these words with the preceding verse. *So also do ghe on oo dai of the woke*. This verse, Acts xx. 7, and Rev. i. 10, are the only passages in Scripture which notice the practice instituted from the very first among Christians of observing the day of the Lord's Resurrection with especial reverence. But though it is clear enough, from the universal consent of Christians, that they were accustomed to meet together for worship on the Lord's Day, we cannot infer it from this passage. See next note.

lay by him] i. e. *at home* (Tyndale, *apud se*, Vulg.), not in the assembly, as is generally supposed. "He does not say 'bring it at once,' lest the giver should be ashamed of the smallness of his contribution; but first lay it up by thyself, and when it is worthy of collecting, then bring it."—Chrysostom. He speaks of a custom in his time of placing a small box by the bed-side into which an offering was to be put whenever prayer was made.

in store] Literally, **treasuring up.** The words that follow are governed by this participle, *treasuring up whatsoever he hath been prospered with*. So Vulg. *Keeping that that plesith to him*. Wiclif.

as God *hath prospered him*] The word *God* is not in the original. Literally, **whatsoever he may be prospered in.** The word originally signifies to have a good journey, and is so translated in Rom. i. 10 (where, however, it has the same meaning as here). See also 3 John 2. This common feeling between men of different nationalities, and widely separated by distance, was altogether the creation of the gospel, and is being increasingly recognized in our own age. See Robertson.

that there be no gatherings when I come] The word here translated *gatherings* is translated *collection* in *v.* 1. Wiclif and Tyndale have *gathering* in both places. The rendering in the text is Tyndale's. In the original the language is more emphatic, *that when I come, the gatherings may not take place then*. So Vulg.

3. *whomsoever you shall approve by* your *letters*] The word *your* is not in the original. The passage may be translated in two ways; (1) as in the text, which follows Tyndale and the Vulgate, and supposes that St Paul would, immediately on his arrival at Corinth, send to Jerusalem those who had been previously nominated by the Corinthian Church, or (2), with Wiclif (*I schal sende hem bi epistlis*) and Chrysostom, taking 'by letters,' with 'I will send,' and referring the words to the letters of commendation (Acts xviii. 27; Rom. xvi. 1; 2 Cor. iii. 1) St Paul intended to give to the bearers of the Corinthian relief fund. It is worthy of notice, (1) that while on matters of grave import St Paul gives authoritative directions to his converts, on matters of lesser consequence

to bring your liberality unto Jerusalem. And if it be meet 4
that I go also, they shall go with me. Now I will come 5
unto you, when I shall pass through Macedonia: for I do
pass through Macedonia. And it may be that I will abide, 6
yea, and winter with you, that ye may bring me on my
journey whithersoever I go. For I will not see you now by 7
the way; but I trust to tarry a while with you, if the Lord

he prefers that they should govern themselves, and (2) that as Chrysostom remarks, St Paul is especially anxious not to take charge of the money himself, lest he should be charged with having devoted any of it to his own use. See ch. ix. 18, 19; 2 Cor. xi. 7—9, xii. 16—18.

liberality] Literally, **grace**. "He studiously refrains from using the word alms."—Estius.

4. *they shall go with me*] Under no circumstances would St Paul take charge of the money himself. It was, moreover, fitting that members of the Corinthian Church should have the pleasure, as well as the credit, of presenting their bounty in person to those who were to be the recipients of it.

5. *I will come unto you, when I shall pass through Macedonia*] Rather, '*when I* **have passed** *through Macedonia.*' Here the Apostle announces the change of a purpose previously intimated—whether in the lost Epistle, or in some other manner, it is impossible to say—of coming first to Corinth, passing on to Macedonia, and returning to Corinth. See 2 Cor. i. 15, 16. The reason of this change is given in 2 Cor. i. 23, ii. 1, vii. 8—12, xii. 20, 21, xiii. 2, 10. For the imputations which it brought on the Apostle, see 2 Cor. i. 17.

for I do pass through Macedonia] This passage has been translated, *for I am passing through Macedonia*, a rendering which is shewn to be erroneous by *v.* 8, in which St Paul announces his intention of remaining at Ephesus for some time longer. But it has led to the incorrect note at the end of the Epistle in our version, which states that the Epistle was written at Philippi. See Introduction.

6. *And it may be that I will abide*] Better, *that I* **shall** *abide*. The Apostle (Acts xx. 3) was enabled to carry out this half promise.

and winter with you] The navigation of the Aegaean was dangerous in the winter (Acts xxvii. 9, 12).

bring me on my journey] Literally, **send me forward**. "The recognized word for helping forward on a journey or a mission."—Stanley. See Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24, &c.

7. *For I will not see you now by the way*] See passages cited in note on *v.* 5, for the reason of this. St Paul feared that he might have to adopt some strong measures against those who resisted his authority, and he was very anxious to remain long enough at Corinth to obliterate every feeling of unkindness which those measures might be calculated to produce.

if the Lord permit] See James iv. 15, and cf. ch. iv. 19, and Heb. vi. 3.

8 9 permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there* 10 *are* many adversaries. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of 11 the Lord, as I also *do*. Let no *man* therefore despise him: but conduct him forth in peace, that he may come unto me: 12 for I look for him with the brethren. As touching *our*

8. *But I will tarry at Ephesus until Pentecost*] The narrative in the Acts agrees most minutely with this passage. We there find that St Paul had formed his plan of visiting Greece some time before he carried it into effect (Acts xix. 21); that he sent Timothy to Macedonia, whence it was intended that he should proceed to Corinth (Acts xix. 22, cf. *v.* 10 of this chapter, and ch. iv. 17), and that 'many adversaries' arose who hindered the Apostle from following him. Cf. *v.* 9, and Acts xix. 23—41.

9. *For a great door*] The use of *door* in the sense of *opportunity* in the N. T. is remarkable. It is a favourite word with St Paul. See 2 Cor. ii. 12; Col. iv. 3. St Luke has adopted it from him, Acts xiv. 27. And it is also to be found in the same sense in Rev. iii. 8. This verse also strikingly corroborates the narrative in the Acts. Cf. Acts xix. 19, 20.

and effectual] i. e. calculated to produce results.

10. *Now if Timotheus come*] See note on iv. 17. The question whether Timothy arrived at Corinth before the Apostle, or whether he was detained in Macedonia until St Paul came thither, is one which admits of no certain decision. Dean Alford thinks Timothy arrived there first, and supports his view by the considerations, (1) that his mission is announced in terms too precise to be lightly given up, and (2) that its abandonment would have exposed the Apostle to an additional charge of inconsistency of which we never hear. But, on the other hand, it is remarkable that while we hear a good deal in the second Epistle of Titus' mission and the report he brought back (ch. ii. 13, vii. 6, 13, viii. 6, 16—18, xii. 18), there is not a word said about Timothy's arrival at Corinth, or of his return to St Paul, although (ch. i. 1) he was with St Paul when that Epistle was written.

see that he may be with you without fear] Paley and the late Professor Blunt have remarked on the remarkable agreement of this passage with what we elsewhere learn of the character of Timothy. For (1) he was young (1 Tim. iv. 12), and (2) he seems to have been deficient in courage (1 Tim. v. 21—23, 2 Tim. i. 6, 7, 8, ii. 1, 3, 15, iv. 1, 2). If this be the case, there would be special need for this injunction, in the condition in which the Corinthian Church then was. And Timothy must then have been very young indeed. After ten years had passed away, the Apostle could still say, 'Let no man despise thy youth.'

11. *conduct him forth*] This phrase is translated *bring on a journey* in *v.* 6. See note there.

with the brethren] i.e. those who took charge of this Epistle. Cf.

brother Apollos, I greatly desired him to come unto you with the brethren: but *his* will was not at all to come at this time; but he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your *things* be done with charity. 13 14

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. I am glad of the coming of Ste- 15 16 17

passages cited in the first note on *v.* 10 and 2 Cor. viii. 22, 23, ix. 3, 5. They were no doubt sent straight from Ephesus, and they might either find Timothy there, or he might reach Corinth after them. In either case he was to return with them.

12. *touching our brother Apollos*] See note on ch. i. 12. St Paul was anxious to have put Apollos, as a man of weight in the Corinthian Church, in charge of his letter. But Apollos steadfastly declined to go, fearing that his presence might foment, instead of allaying, the disorders. Titus and Apollos are found in close intercourse with each other and with St Paul many years later in Tit. iii. 13.

but his will was not at all to come at this time] The original is even stronger, **but it was not at all his will to come now.**

when he shall have convenient time] i. e. when he shall consider it a suitable time.

13. *quit you like men, be strong*] Rather, **be strengthened,** implying that the source of strength was not in themselves. "If you think Christianity a feeble, soft thing, ill adapted to call out the manlier features of character, read here."—Robertson.

14. *Let all your things be done with charity*] i. e. *let everything you do* (literally **everything of yours**) *be done in love.*

15. *the house of Stephanas*] See note on ch. i. 16.

the firstfruits of Achaia] Not necessarily the very first converts, but *among* the very first. See Rom. xvi. 5. 'Achaia' is used by St Paul to denote the Peloponnesus, now called the Morea.

to the ministry of the saints] Rather, **to service for the saints.** The context would imply that they had not confined themselves to ministering to the temporal necessities of the saints, but had given valuable assistance to St Paul in his spiritual ministrations. See next verse.

16. *that ye submit yourselves*] See Eph. v. 21; 1 Pet. v. 5.

helpeth with us] There is no *us* in the original. A general assistance in the work of the Church seems to be what is meant by the Apostle. Some would connect it with 'such,' and regard it as a direction to be willing to submit to the authority of all who were willing to work with the household of Stephanas.

and laboureth] The Greek word implies *toil*, i. e. the exertion which labour entails.

phanas and Fortunatus and Achaicus: for that which was
18 lacking on your part they have supplied. For they have
refreshed my spirit and yours: therefore acknowledge ye
19 *them that are* such. The churches of Asia salute you.
Aquila and Priscilla salute you much in the Lord, with the
20 church that is in their house. All the brethren greet you.
Greet ye one another with a holy kiss.
21
22 The salutation of *me* Paul with mine own hand. If any

17. *Fortunatus and Achaicus*] Fortunatus is referred to by Clement as the bearer of his Epistle. See Introduction, Ch. III. Nothing is known of Achaicus.

that which was lacking on your part] i.e. *the void occasioned by your absence*, not the *pecuniary need* of the Apostle as in 2 Cor. xi. 9 (cf. Phil. ii. 30). For the Apostle there says that it is his boast, of which no man shall deprive him, that he has never cast any of the burden of his maintenance upon the Corinthian Church. See also ch. ix.

18. *For they have refreshed my spirit and yours*] This "is a concise expression of the same consciousness of identity of feelings and interests which expresses itself so strongly in 2 Cor. i. 3—7."—Stanley. These Corinthians are reinvigorated, through a perfect interchange of sympathy, by the joy that is imparted to St Paul by the presence of one of their number. For the expression itself Stanley refers to 2 Cor. vii. 13.

acknowledge] Or, **recognize**, i.e. as your natural leaders and superiors.

19. *The churches of Asia salute you*] See Introduction, Ch. III. p. 15.

Aquila and Priscilla] See Acts xviii. 2, 18, 26. From Rom. xvi. 3 (where Priscilla is called Prisca), we find that they returned to Rome as soon as it was safe to return thither. The message of Aquila and Priscilla to the members of the Church which had received them in their necessity, is one of the minute points of agreement which do so much to establish the authenticity of the various books of Scripture.

with the church that is in their house] Cf. Rom. xvi. 5. The expression may mean (1) their family, or (2) less probably, the congregation which was accustomed to meet there for worship. Cf. Col. iv. 15; Philemon 2.

20. *All the brethren*] i.e. "the whole Ephesian Church."—Alford.

with a holy kiss] The word *holy* is added to guard against misconception in an impure age. The spirit in which it was to be given was that which was to regulate the intercourse of Timothy with the other sex. (1 Tim. v. 2.) The kiss of peace (see Rom. xvi. 16; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14) once formed a prominent part in the ritual of the Church. It is still retained in the East, where the men and women sit, and salute each other, apart. In the Roman ritual the *pax*, a small piece of metal or wood, which the priest kissed, and afterwards sent round for the congregation to kiss in turn, was substituted for it. In our own Reformed Liturgy it has been abolished.

21. *The salutation of me Paul with mine own hand*] It was the custom of St Paul to employ an amanuensis. See Rom. xvi. 22. But

man love not the Lord Jesus Christ, let him be anathema, Maran-atha. The grace of *our* Lord Jesus Christ *be* with 23
you. My love *be* with you all in Christ Jesus. Amen. 24

in order that the Epistle should be recognized as his, it was his custom to add a salutation in his own handwriting, which he wished to be regarded as a token of genuineness. 2 Thess. iii. 17. See also Col. iv. 18 and Gal. vi. 11 (where it seems to be implied that St Paul wrote the whole of that particular Epistle himself).

22. *If any man love not the Lord Jesus Christ*] The word here translated *love* applies to the intimate and familiar personal affection subsisting between individuals, rather than the wider and more general feeling of love usually enjoined in the N. T. It is the word used when our Lord for the third time asks St Peter the question 'Lovest thou me?' (St John xxi. 17). Christians are to cultivate a feeling of personal loyalty and affection for Jesus Christ, such as a soldier feels for his general, or a disciple for his master. And this though they have never seen Him. As the natural precedes the spiritual (ch. xv. 46), so the love for Christ as Man must precede, and lead up to, the love for Him as God. See notes on ch. xv. 23, 28.

let him be anathema] The word is derived from two Greek words signifying to set apart, and is equivalent to the Hebrew *cherem*, which denotes something devoted to destruction for God's honour's sake, as the city and spoil at Jericho, Joshua vi. 17. See also Lev. xxvii. 28, 29.

Maran-atha] Two Syriac words Maran, atha, signifying either (1) our Lord *is come*, or (2) our Lord *is coming*. If the former, the meaning is 'our Lord is come, beware how you treat Him.' If the latter, it will be 'our Lord is coming, and He will judge those who have set Him at nought.' Cf. Phil. iv. 5; James v. 8, 9. Lightfoot cites Mal. iv. 16, the last words of the last prophet, 'Lest I *come* and smite the earth with *a curse*' (*cherem*). It is difficult to account for the Aramaic form of the word, unless we suppose with some that the utterance of the formula in the Apostle's own language was likely to be more impressive. For this and the foregoing word consult Smith's *Dictionary of the Bible*.

24. *My love be with you all in Christ Jesus. Amen*] See note on ch. iv. 17. This affectionate commendation of the Corinthians to the favour of Christ, coupled with the assurance of his own unchanging affection, must have sounded very striking in the ears of a community accustomed to Gentile modes of thought. Compare the curt and cold 'Farewell' at the end of Claudius Lysias' letter in Acts xxiii. 30. Much of the beauty and significance of this conclusion is lost to us by over-familiarity. It is worthy of note that the Epistle begins and ends with Jesus Christ. See note on ch. i. 10.

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